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PART I

आदित्यचारः ॥३॥

Chapter III—The Sun's Transit

आश्लेषार्द्धाद्दक्षिणमुत्तरमयनं रवेर्धनिष्ठाद्यम् ।
नूनं कदाचिदासीद्येनोक्तं पूर्वशास्त्रेषु ॥१॥

There was indeed a time when the Sun's southerly course began from the middle of the star Āśleṣā and the northerly one from the commencement of the star Dhaniṣṭhā. For, it has been stated so in ancient works.

साम्प्रतमयनं सवितुः कर्कटकाद्यं मृगादितश्चान्यत् ।
उक्ताभावो विकृतिः प्रत्यक्षपरीक्षणैर्व्यक्तिः ॥२॥

दूरस्थचिह्नवेधादुदयेऽस्तमयेऽपि वा सहस्रांशोः ।
छायाप्रवेशनिर्गमचिह्नैर्वा मण्डले महति ॥३॥

At present the southerly course of the Sun starts from the beginning of Cancer and the other from the initial point of Sign Capricorn. The actual fact which goes against the old statement can be verified by direct observation. The Sun's change of course can be detected by marking everyday the position of a distant object either at sunrise or sunset, or by watching and marking the entry and exit of the shadow of the gnomon planted at the centre of a big circle drawn on the ground.

[The author's scientific attitude is discernible here. A true astronomer should not follow blindly the statements of ancient writers. For, without applying periodic corrections to the results obtained according to old rules, one cannot get at the true positions of planets.]

अप्राप्य मकरमर्को विनिवृत्तो हन्ति सापरां याम्याम् ।
कर्कटकमसम्प्राप्तो विनिवृत्तश्चोत्तरामैन्द्रीम् ॥४॥

If the Sun should change his course before reaching Makara (Capricorn), he would cause the destruction of countries in the west and south, while should he alter his course before touching Cancer, he would harm the countries in the east and north.

[Sage Garga says on this :

यदा निवर्ततेऽप्राप्तो धनिष्ठामुत्तरायणे ।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विन्द्यान्महद्भयम् ॥

Sage Parāśara too echoes the same idea. This means that sometimes on actual observation the Sun must have been found to be changing his course causing the solstices before touching the initial points of Capricorn and Cancer respectively. This phenomenon was considered to be a bad indication.]

उत्तरमयनमतीत्य व्यावृत्तः क्षेमसस्यवृद्धिकरः ।
प्रकृतिस्थश्चाप्येवं विकृतगतिर्भयकृदुष्णांशुः ॥५॥

Should the Sun tarry a little longer in his northerly course and then retrace his steps towards the south, he would cause great happiness in the country as well as an abundant growth of crops. The same effect will follow from the natural movement of the Sun. But if it is contrary to the rule, there will be danger to the world.

[By the word प्रकृति the commentator means the absence of any difference between observation and calculation.]

सतमस्कं पर्व विना त्वष्टा नामार्कमण्डलं कुरुते ।
स निहन्ति सप्त भूपाञ्जनांश्च शस्त्राग्निदुर्भिक्षैः ॥६॥

The planet Tvaṣṭā darkens the solar disc on days other than the Parvans viz. 8th, 14th and 15th of each fortnight. As a result of this seven kings and their subjects come to grief through clash of arms, fire and famine.

[See what Sage Parāśara says on this :

अपर्वणि शशाङ्कार्कौ त्वष्टा नाम महाग्रहः ।
आवृणोति तमश्श्यामः सर्वलोकविपत्तये ॥]

तामसकीलकसंज्ञा राहुसुताः केतवस्त्रयस्त्रिंशत् ।
वर्णस्थानाकारैस्तान्दृष्ट्वाऽर्के फलं ब्रूयात् ॥७॥

There are 33 Ketus or Comets named Tāmasakīlakas (Dark Shafts) that are the offspring of Rāhu. When they appear on the Sun's orb, their effects will have to be declared according to their colour, position and shape.

[For details see footnote at the end of Chapter XI *infra*.]

ते चार्कमण्डलगताः पापफलाश्चन्द्रमण्डले सौम्याः ।
ध्वाङ्क्षकबन्धप्रहरणरूपाः पापाः शशाङ्केऽपि ॥८॥

These comets produce untoward effects, when they are seen on the Sun's disc, but are auspicious when seen on the lunar orb. However, when they take the shape of the crow, headless body and a sword (or any weapon), they produce only evil effects even in respect of the Moon.

तेषामुदये रूपाण्यम्भः कलुषं रजोवृतं व्योम ।
नगतरुशिखरामर्दी सशर्करो मारुतश्चण्डः ॥९॥

ऋतुविपरीतास्तरवो दीप्ता मृगपक्षिणो दिशां दाहाः ।
निर्घातमहीकम्पादयो भवन्त्यत्र चोत्पाताः ॥१०॥

When these comets make their appearance the following effects are observed : The water turns turbid; the sky is filled with dust; a storm arises carrying sand and breaking the tops of mountains and trees (or of mountain trees); the trees and creepers show effects contrary to the seasons; animals and birds get heated by the Sun; there appear flares in the quarters; and thunderbolts, earthquakes and such other unusual phenomena take place foreboding evil.

[Modern scientists connect the appearance of sunspots with some unusual occurrences on the earth. I feel that these Tāmasakīlakas might have been the same as the sunspots of today.]

न पृथक् फलानि तेषां शिखिकीलकराहुदर्शनानि यदि ।
तदुदयकारणमेषां केत्वादीनां फलं ब्रूयात् ॥११॥

No separate effects should be declared if these Tāmasakīlakas make their appearance during the eclipses of the luminaries. Their effects will have to be declared only when they become visible at other times.

यस्मिन्यस्मिन्देशे दर्शनमायान्ति सूर्यबिम्बस्थाः ।
तस्मिस्तस्मिन्व्यसनं महीपतीनां परिज्ञेयम् ॥१२॥

क्षुत्प्रम्लानशरीरा मुनयोऽप्युत्सृष्टधर्मसच्चरिताः ।
निर्मांसबालहस्ताः कृच्छ्रेणायान्ति परदेशम् ॥१३॥

तस्करविलुप्तवित्ताः प्रदीर्घनिःश्वासमुकुलिताक्षिपुटाः ।
सन्तः सन्नशरीराः शोकोद्भवबाष्परुद्धदृशः ॥१४॥

क्षामा जुगुप्समानाः स्वनृपतिपरचक्रपीडिता मनुजाः ।
स्वनृपतिचरितं कर्म न पुराकृतं ब्रुवन्त्यन्ये ॥१५॥

गर्भेष्वपि निष्पन्ना वारिमुचो न प्रभूतवारिमुचः ।
सरितो यान्ति तनुत्वं क्वचित्क्वचिज्जायते सस्यम् ॥१६॥

In whichever country these Dark Shafts are sighted on the solar orb, the kings of those countries will have great suffering. Even sages with emaciated bodies owing to hunger will forsake their religious duties and righteous conduct, and emigrate to other countries with difficulty, carrying in their arms their children that are reduced to mere skin and bones. Virtuous people will be robbed of their wealth by thieves, will heave deep sighs and have drooping eye-lids and languid bodies, and will shed torrents of tears of great grief blinding their eyes. Famished people will feel disgusted being tormented by both their own king and by the kings of other countries, and will condemn their king's conduct (which causes their suffering) but not their own previous acts. Though rain-bearing clouds appear in the sky, they will not pour down sufficient quantity of rain on the earth. Rivers will become very slender and crops sparse (i.e. in a few places only).

[In the next two verses the author refers to the effects of the shapes of these Dark Shafts.]

दण्डे नरेन्द्रमृत्युर्व्याधिभयं स्यात्कबन्धसंस्थाने ।
ध्वाङ्क्षे च तस्करभयं दुर्भिक्षं कीलकेऽर्कस्थे ॥१७॥

If the Dark Shaft on the solar disc should appear in the form of a rod, the effect would be death to the king; if in the form of a truncated body, it would cause danger of diseases; if in the form of a crow, there would be serious trouble from thieves; and lastly if in the form of a nail or wedge; there would be famine.

[The ancients must have come to the above conclusions after long and minute observations. For, they have given different evil effects for the Shafts appearing in different shapes.]

राजोपकरणरूपैश्छत्रध्वजचामरादिभिर्विद्धः ।
राजान्यत्वकृदर्कः स्फुलिङ्गधूमादिभिर्जनहा ॥१८॥

If the Sun's disc be attacked by the Shafts in the form of royal paraphernalia such as the umbrella, banner, chowrie etc., it is an indication of change of rulership; and if the solar orb is covered with sparks of fire, smoke or something similar to that, there would be destruction of human life on a large scale.

[By स्फुलिङ्ग what is possibly meant is the solar flare spoken of by modern astronomers.]

एको दुर्भिक्षकरो द्वयाद्याः स्युर्नरपतेर्विनाशाय ।
सितरक्तपीतकृष्णैस्तैर्विद्धोऽर्कोऽनुवर्णघ्नः ॥१६॥

If there is one of the objects mentioned above on the Sun's disc, it will cause famine; and if two or more such objects are sighted, it bodes the king's death. If, on the other hand; the objects mentioned above have the colours, white, red, yellow and black, the destruction of the four classes viz. Brahmin, Kṣatriya, Vaiśya and Śūdra, respectively is indicated.

[White is the symbol of purity, learning and intellectual guide; red is that of power, strength, anger etc.; yellow is the colour of auspiciousness and prosperity; and lastly black stands for inertia, ignorance and sin. Similarly wind and fire are symbols of physical power and intellectual brilliance respectively.]

दृश्यन्ते च यतस्ते रविबिम्बस्योत्थिता महोत्पाताः ।
आगच्छति लोकानां तेनैव भयं प्रदेशेन ॥२०॥

In whichever direction of the Sun's disc these great portents make their appearance, from that direction will arise trouble to the people.

ऊर्ध्वकरो दिवसकरस्ताम्रः सेनापतिं विनाशयति ।
पीतो नरेन्द्रपुत्रं श्वेतस्तु पुरोहितं हन्ति ॥२१॥

चित्रोऽथवापि धूम्रो रविरश्मिर्व्याकुलं करोत्युर्वीम् ।
तस्करशस्त्रनिपातैर्यदि सलिलं नाशु पातयति ॥२२॥

If the Sun should look red with rays shooting upwards, it forebodes the commander's death; if yellow, the prince's end; and if white, the priest's demise. If the Sun's upward rays be variegated or smoky and if there be no immediate rain following, it would cause great disaster to the country through robbers and clash of arms.

ताम्रः कपिलो वार्कः शिशिरे हरिकुङ्कुमच्छविश्च मधौ ।
आपाण्डुकनकवर्णो ग्रीष्मे वर्षासु शुक्लश्च ॥२३॥

शरदि कमलोदराभो हेमन्ते रुधिरसन्निभः शस्तः ।
प्रावृट्काले स्निग्धः सर्वर्तुनिभोऽपि शुभदायी ॥२४॥

The Sun appears generally reddish or tawny in winter, of greenish yellow or saffron colour in the spring, pale or golden in summer, whitish in the rainy season, of the colour of the interior

of the lotus in autumn, and lastly blood-red in the dewy season. These natural colours of the Sun in the different seasons would produce only beneficial results. However, even if the Sun is glossy or having the colours assigned to other seasons in the monsoon, only auspicious results would follow.

[The commentator quotes from the author's समाससंहिता :

ताम्रघृतकनकमुक्ताकमलासृक्सन्निभः शुभः सविता ।
शिशिरादिषु षट्सु ऋतुषु प्रावृषि सर्वर्तुसन्निभः स्निग्धः ॥

as well as from वृद्धगर्ग:

शिशिरे ताम्रसङ्काशः कपिलो वापि भास्करः ।
वसन्ते कुङ्कुमप्रख्यो हरितो वापि शस्यते ॥
ग्रीष्मे कनकवैदूर्यं सर्वरूपो जलागमे ।
शस्तः शरदि पद्माभो हेमन्ते लोहितप्रभः ॥
एतत्स्वरूपं सवितुर्विपरीतमतोऽन्यथा ।

It is to be remembered in this connection that in ancient India the year commenced with the Śiśira or winter season.]

रूक्षः श्वेतो विप्रान् रक्ताभः क्षत्रियान्विनाशयति ।
पीतो वैश्यान् कृष्णस्ततोऽपराञ्छुभकरः स्निग्धः ॥२५॥

If the Sun should appear in the rainy season rough and white, it would cause the destruction of Brahmins; if blood-red in colour, the ruin of Kṣatriyas; if yellow, calamity to Vaiśyas (trading class); and if black, destruction of the Śūdras (labouring community). Still if he is glossy, he will prove auspicious to all the communities.

ग्रीष्मे रक्तो भयकृद्वर्षास्वसितः करोत्यनावृष्टिम् ।
हेमन्ते पीतोऽर्कः करोति न चिरेण रोगभयम् ॥२६॥

Being blood-red in summer the Sun causes danger to the people; in the rainy season he causes drought, being dark in appearance; and being yellowish in the dewy season he leads to the outbreak of diseases in the near future.

सुरचापपाटिततनुर्नृपतिविरोधप्रदः सहस्रांशुः ।
प्रावृट्काले सद्यः करोति विमलद्युतिर्वृष्टिम् ॥२७॥
वर्षाकाले वृष्टिं करोति सद्यः शिरीषपुष्पाभः ।
शिखिपत्रनिभः सलिलं न करोति द्वादशाब्दानि ॥२८॥

If the Sun's disc is cut by the rainbow, it bodes evil to the ruler of the country. If the Sun looks quite bright in the rainy season, it betokens immediate rain. Similarly, if the Sun be of the colour of the Śirīṣa flower in monsoon, there will be immediate rain. If, on the other hand, the Sun has the colour of the peacock's plume, there will be no rain for 12 years to come.

[See what वृद्धगर्ग says :

मयूरचन्द्रिकाभो वा यदा दृश्येत भास्करः ।
पूर्णे तु द्वादशे वर्षे तदा देवः प्रवर्षति ॥]

श्यामेऽर्के कीटभयं भस्मनिभे भयमुशन्ति परचक्रात् ।
यस्यर्क्षे सच्छिद्रस्तस्य विनाशः क्षितीशस्य ॥२९॥

If the Sun looks dark, there will be danger to crops from pests like locusts; and if he looks ash-coloured, there will be trouble to the country from an alien army. If the Sun's orb should have a slit, it forebodes the death of the king whose natal asterism is currently occupied by the Sun.

शशरुधिरनिभे भानौ नभस्तलस्थे भवन्ति सङ्ग्रामाः ।
शशिसदृशो नृपतिवधः क्षिप्रं चान्यो नृपो भवति ॥३०॥

If the Sun up in the sky should have the colour of hare's blood, it presages wars, and if he should look like the Moon, the king would be killed and another installed in his place.

[cf. गर्ग :

शशलोहितवर्णाभो यदा भवति भास्करः ।
तदा भवन्ति सङ्ग्रामा घोरा रुधिरकर्दमाः ॥]

क्षुन्मारकृद्घटनिभः खण्डो जनहा विदीधितिर्भयदः ।
तोरणरूपः पुरहा छत्रनिभो देशनाशाय ॥३१॥

The Sun appearing like a pot would cause hunger and death; if he looks cut up, people will die in large numbers; without rays he will cause dangers; appearing in the form of an arch, he will destroy the capital or cities; and in the form of an umbrella, he will cause the destruction of the entire country.

ध्वजचापनिभे युद्धानि भास्करे वेपने च रूक्षे च ।
कृष्णा रेखा सवितरि यदि हन्ति ततो नृपं सचिवः ॥३२॥

The Sun appearing like a flag or bow causes wars. The same effect will follow if he is quivering or rough or sharp. If there is a

dark streak across the solar disc, the ruling monarch will be killed by his own minister.

[In the last quarter there is another reading—'नृप: सचिवम्', which would mean 'the king kills his own minister.']

दिवसकरमुदयसंस्थितमुल्काशनिविद्युतो यदा हन्युः।
नरपतिमरणं विन्द्यात्तदान्यराजप्रतिष्ठा च ॥३३॥

Should the solar disc be struck by a meteor, lightning or thunderbolt at sunrise (or sunset), then it should be understood that the ruling king would die and the king of a foreign country be installed as the ruler.

[See पराशर :

उदयास्तमये भानुमुल्का हन्यात्समुत्थिता।
प्रज्वलन्ती तदा राजा क्षिप्रं शस्त्रेण वध्यते ॥]

प्रतिदिवसमहिमकिरणः परिवेषी सन्ध्ययोर्द्वयोरथवा।
रक्तोऽस्तमेति रक्तोदितश्च भूपं करोत्यन्यम् ॥३४॥

If the Sun should have the misty ring around him, or be red at the time of both rising and setting, there would be another king in the country.

प्रहरणसदृशैर्जलदैः स्थगितः सन्ध्याद्वयेऽपि रणकारी।
मृगमहिषविहगखरकरभसदृशरूपैश्च भयदायी ॥३५॥

If the Sun should be covered at both the twilights with clouds resembling weapons of destruction, it would lead to wars in the near future. And if the clouds appear like the deer, buffaloes, birds, asses, camels and the like, there would be danger to the people.

दिनकरकराभितापादृक्षमवाप्नोति सुमहतीं पीडाम्।
भवति तु पश्चाच्छुद्धं कनकमिव हुताशपरितापात् ॥३६॥

It is true that an asterism is subjected to great torture as a result of its being burnt by the hot rays of the Sun; but it soon becomes pure and sparkling like gold purified in fire.

[Sage पराशर says :

ग्रहोपसृष्टं नक्षत्रं सवितुर्योगमागतम्।
विशोधयति तत्पापं तुषाग्निरिव काञ्चनम् ॥

Here we can see the difference in the opinions of the sage and our author. For, the former says that an asterism involved in an eclipse gets rid of the sin arising therefrom through its association with the Sun. However, वृद्धगर्ग strikes a different note :

यथाग्निना प्रज्वलिते गृहे तप्यन्त्यदूरिणः ।
तथार्कस्याप्यदूरस्थमृक्षं तदपि तप्यते ॥]

दिवसकृतः प्रतिसूर्यो जलकृदुदग्दक्षिणे स्थितोऽनिलकृत् ।
उभयस्थः सलिलभयं नृपमुपरि निहन्त्यधो जनहा ॥३७॥

If the mock-sun be situated to the north of the Sun, there would be good rain; if to the south of the Sun, storm; if on both sides of the Sun, danger from floods; if over the Sun, the king would die; and if beneath the Sun, the people of the country would perish.

रुधिरनिभो वियत्यवनिपान्तकरो न चिरात्
परुषरजोऽरुणीकृततनुर्यदि वा दिनकृत् ।
असितविचित्रनीलपरुषो जनघातकरः
खगमृगभैरवस्वररुतैश्च निशाद्यमुखे ॥३८॥

If the Sun up in the sky should look blood-red, it would ere long destroy the king. The same effect would follow, if the Sun be reddened by a dry duststorm. If the Sun's colour be dark, variegated, blue or soiled (rough), many people would be killed. The same disaster would overtake the country, if birds and beasts should howl dreadfully at sunrise and sunset.

[Being a poet of great eminence like कालिदास our author changes the metre towards the end of the chapter as it is done in the *Mahākāvyas*. This metre is called नर्दटक.]

अमलवपुरवक्रमण्डलः स्फुटविपुलामलदीर्घदीधितिः ।
अविकृततनुवर्णचिह्नभृज्जगति करोति शिवं दिवाकरः ॥३९॥

The Sun with a spotless form, with his orb not crooked, with bright, plentiful, clear and long rays, and having a natural appearance, colour and features will confer all good things on the people of the world.

[Says Sage पराशर :—

श्वेतः शिरीषपुष्पाभः पद्माभो रूप्यसन्निभः ।
वैदूर्यघृतमण्डाभो हेमाभश्च दिवाकरः ॥
वर्णैरेभिः प्रशस्तः स्यान्महास्निग्धः प्रतापवान् ।
भावनः सर्वसस्यानां क्षेमारोग्यसुभिक्षदः ॥

The verse is in the अपरवक्त्र or वैतालीय metre.

चन्द्रचारः ॥४॥

Chapter IV—The Moon's Transit

नित्यमधःस्थस्येन्दोर्भाभिर्भानोः सितं भवत्यर्द्धम् ।
स्वच्छाययान्यदसितं कुम्भस्येवाऽऽतपस्थस्य ॥१॥

By the Sun's rays one half of the Moon that is always beneath the Sun is illuminated, while the other half becomes dark by her own shadow, just as one half of a pot exposed to the Sun is.

[The commentator quotes both ब्रह्मसिद्धान्त and सूर्यसिद्धान्त :

रविदृष्टं सितमर्द्धं कृष्णमदृष्टं यथातपस्थस्य ।
कुम्भस्य तथामन्नं रवेरधस्थस्य चन्द्रस्य ॥

and

महतश्चाप्यधस्थस्य नित्यं भासयते रविः ।
अर्द्धं शशाङ्कबिम्बस्य न द्वितीयं कथञ्चन ॥]

सलिलमये शशिनि रवेर्दीधितयो मूर्च्छितास्तमो नैशम् ।
क्षपयन्ति दर्पणोदरनिहिता इव मन्दिरस्यान्तः ॥२॥

The Sun's rays being reflected on the surface of the watery Moon dispel the darkness of the night on the earth, just as the solar rays reflected on a mirror kept outside illumine the interior of the house.

[The सूर्यसिद्धान्त says :

तेजसां गोलकः सूर्यो ग्रहर्क्षाण्यम्बुगोलकाः ।
प्रभावन्तो हि दृश्यन्ते सूर्यरश्मिविदीपिताः ॥

आर्यभट says :

भूग्रहभानां गोलार्द्धानि स्वच्छायया विवर्णानि ।
अर्द्धानि यथा सारं सूर्याभिमुखानि दीप्यन्ते ॥

This verse of the text is also found in the पञ्चसिद्धान्तिका.]

त्यजतोऽर्कतलं शशिनः पश्चादवलम्बते यथा शौक्ल्यम् ।
दिनकरवशात्तथेन्दोः प्रकाशतेऽधः प्रभृत्युदयः ॥३॥

As the Moon goes farther and farther away from the surface of the Sun, her back gets more and more illumined by the Sun. In the same manner the Moon's disc begins to shine from the bottom in an increasing measure.

[See what the सूर्यसिद्धान्त says :

विप्रकर्षं यथा याति ह्यधःस्थश्चन्द्रमा रवेः ।
तथा तथास्य भूदृश्यमंशं भासयते रविः ।।]

प्रतिदिवसमेवमर्कात्स्थानविशेषेण शौक्ल्यपरिवृद्धिः ।
भवति शशिनोऽपराह्णे पश्चाद्भागे घटस्येव ।।४।।

In this manner the Moon's brightness increases everyday in proportion to her distance from the Sun, just as the western side of a pot becomes increasingly illumined in the afternoon.

[This explains how the Moon's phases occur. The simile given in this verse makes the meaning quite clear : Till the noon the front part of the pot will be illumined by the Sun and not the western or hind part. However, in the afternoon as the Sun descends from the zenith of the sky, greater and greater portions of the hind part of the pot are illumined.

In the following verses effects of the Moon's transit are given.]

ऐन्द्रस्य शीतकिरणो मूलाषाढाद्वयस्य चायातः ।
याम्येन बीजजलचरकाननहा वह्निभयदश्च ।।५।।

When the Moon passes through the south of the stars Jyeṣṭha, Mūla and the two Āṣāḍhas (Pūrva and Uttara), there would be destruction of seeds, aquatic animals and forests as well as danger from fire.

[The Moon is invariably auspicious if she moves to the left of planets and stars. See XVIII—1 *infra*.]

दक्षिणपार्श्वेन गतः शशी विशाखानुराधयोः पापः ।
मध्येन तु प्रशस्तः पितृदेवविशाखयोश्चापि ।।६।।

If the Moon should pass through the south of the stars Viśākhā and Anurādhā, evil effects would follow. However, if she passes through the middle of Maghā and Viśākhā, only beneficial effects will accrue to the world.

[See the समाससंहिता on this—

भवति विशाखाद्यानां षण्णां याम्येन पापदश्चन्द्रः ।
उदगिष्टः सर्वेषां पित्र्येशविशाखयोश्चान्तः ।।]

षडनागतानि पौष्णाद् द्वादश रौद्राच्च मध्ययोगीनि ।
ज्येष्ठाद्यानि नवर्क्षाण्युडुपतिनातीत्य युज्यन्ते ।।७।।

The six constellations beginning with Revatī conjoin with the Moon before she has actually come to them; the twelve stars

beginning with Ārdrā conjoin with the Moon only when the latter comes to their middle portion, while the remaining nine counted from Jyeṣṭhā conjoin with the Moon only after she has completely passed by them.

[Sage गर्ग says :

उत्तराश्च तथादित्यं विशाखा चैव रोहिणी ।
एतानि षडध्यर्द्धभोगीनि महाक्षेत्राणि ॥
मघाश्विकृत्तिकासोमतिष्यपित्र्यभगाह्वयाः ।
सावित्रचित्रानूराधा मूलं तोयं च वैष्णवम् ॥
धनिष्ठाजैकपाच्चैव समभागः प्रकीर्तितः ।
एतानि पञ्चदश समभोगीनि मध्यक्षेत्राणि ॥
याम्येन्द्ररुद्रवायव्यसार्पवारुणसंज्ञिताः ।
एतानि षडर्द्धभोगीनि स्वल्पक्षेत्राणि ॥

See also ब्रह्मसिद्धान्त :

केशादित्यविशाखाप्रोष्ठपदार्यम्णवैश्वदेवानि ।
षट्षड्ज्येष्ठाभरणीस्वात्यार्द्रावारुणाश्लेषाः ॥
पञ्चदशात्रानुक्तान्येकाऽभिजिदुक्तमृक्षभोगोऽन्यः ।
तन्मानं नाक्षत्रं दुरधिगमं मन्दबुद्धीनाम् ॥
अध्यर्द्धार्द्धसमक्षेत्राणां मध्यगतिलिप्तिकाः शशिनः ।
अध्यर्द्धार्द्धैकगुणा भभोगलिप्तास्तदैक्ययोनाः ॥
मण्डललिप्ताः शेषा भोगोऽभिजितः... ... ।

Now the author refers to some unusual appearances of the Moon and their effects.]

उन्नतमीषच्छृङ्गं नौसंस्थाने विशालता चोक्ता ।
नाविकपीडा तस्मिन्भवति शिवं सर्वलोकस्य ॥८॥

When the Moon looking like a boat has her horns raised a little and far from each other, there will be trouble to sea-faring people, but happiness to all the rest.

अर्द्धोन्नते च लाङ्गलमिति पीडा तदुपजीविनां तस्मिन् ।
प्रीतिश्च निर्निमित्तं मनुजपतीनां सुभिक्षं च ॥९॥

When the Moon's northern horn be higher than the other by a half, then it is called Lāṅgala or Plough (in shape). The effect of this would be trouble to farmers, but cordiality among the rulers of countries without any apparent reason, as well as good crops and prosperity in the country.

[A question might be raised here : How could there be good food crops and prosperity in the land when the husbandmen are in trouble ? The answer would be that when food crops are available in plenty their prices fall down. So the agriculturists suffer in consequence. It is also possible that there might be some epidemic breaking out among the farmers.

See what वृद्धगर्ग says on this :

यदा सोमः प्रतिपदि नौस्थायी सम्प्रदृश्यते ।
उत्तरोज्ज्वलशृङ्गो वा लाङ्गली च मनोहरः ॥
क्षेमं सुभिक्षमारोग्यं सर्वभूतेषु निर्दिशेत् ।
राज्ञां च विजयं ब्रूयाद्वर्द्धन्ते शृङ्गिणस्तथा ॥

From the above quotation it appears that according to this Sage no untoward happenings are indicated by the lunar appearance in the form of a boat or plough.]

दक्षिणविषाणमर्द्धोन्नतं यदा दुष्टलाङ्गलाख्यं तत् ।
पाण्ड्यनरेश्वरनिधनकृदुद्योगकरं बलानां च ॥१०॥

If the southern horn be raised by a half, it is named *Evil Plough*, and will bring about the death of the Pāṇḍya king and will lead to the mobilization of armies for war.

[वृद्धगर्ग is again quoted here :

दक्षिणे च भवेत्स्थूलं हीनं शृङ्गमथोत्तरम् ।
दुष्टलाङ्गलसंज्ञं तत् प्रजाक्षयकरं स्मृतम् ॥

This means that the *Evil Plough* is brought into existence when the Moon's southern horn appears much thicker than the northern one. The result of this would be destruction of human life on a large scale.]

समशशिनि सुभिक्षक्षेमवृष्टयः प्रथमदिवससदृशाः स्युः ।
दण्डवदुदिते पीडा गवां नृपश्चोग्रदण्डोऽत्र ॥११॥

When the two horns of the Moon are of equal height and thickness, there will be happiness, good rains and abundant food crops in the land. These effects will be felt throughout the month similar to those experienced on the first day of the month. If the Moon rises in the form of a rod, there will be trouble to the cattle and the king will be very cruel and tyrannical in punishing the subjects.

[वृद्धगर्ग says :

समशृङ्गो यदा दृष्टः शशी क्षेमसुभिक्षकृत् ।
प्रतिपत्सदृशं तत्र वासवो वर्षते तदा ॥

चन्द्ररेखा यदा चोद्र्ध्वमृज्वी दण्ड इव स्थिता ।
उदक्श्रृङ्गाधिकसमो दण्डस्थानं तदुच्यते ॥
उद्युक्तदण्डा राजानो विनिघ्नन्ति समन्ततः ।
गवां पीडां विजानीयाद्दण्डस्थाने यदा शशी ॥]

कार्मुकरूपे युद्धानि यत्र तु ज्या ततो जयस्तेषाम् ।
स्थानं युगमिति याम्योत्तरायतं भूमिकम्पाय ॥१२॥

If the Moon should appear in the form of a bow, there would be wars, and victory would go to those that live in the direction of the bowstring. Should she be stretched like the yoke of a carriage from the south to the north, there would be earthquake.

[वृद्धगर्ग states :

उदये तु यदा सोमं पश्येद्धनुरिवोदितम् ।
धनुर्द्धराणामुद्योगो जगद्युद्धकरो भवेत् ॥
क्षत्रियाः क्षत्रियान् घ्नन्ति वर्णांश्चैव तथा परे ।
अग्रतश्च जयस्तेषां पृष्ठतश्च पराजयः ॥
चन्द्ररेखा यदा व्यक्ता दक्षिणोत्तरमायता ।
शुक्लादौ प्रतिपद्येत तद्योगस्थानलक्षणम् ॥
सैन्योद्योगा भवन्त्यत्र भूमिकम्पश्च जायते ॥]

युगमेव याम्यकोट्यां किञ्चित्तुङ्गं स पार्श्वशायीति ।
विनिहन्ति सार्थवाहान् वृष्टेश्च विनिग्रहं कुर्यात् ॥१३॥

If the *yoke* is slightly raised at its southern tip than at the other, the Moon is then said to be *lying on a side*, the effect of which would be drought and destruction of traders.

[Compare वृद्धगर्ग :

याम्यकोट्यायतः किञ्चिद्युगकाले यदा शशी ।
पार्श्वशायीतिसंज्ञोऽयं सार्थहा वृष्टिनाशनः ॥]

अभ्युच्छ्रायादेकं यदि शशिनोऽवाङ्मुखं भवेच्छृङ्गम् ।
आवर्जितमित्यसुभिक्षकारि तद्गोधनस्यापि ॥१४॥

If one of the horns of the Moon should appear turned downwards as a result of the other's elevation, it is called 'Bent'. It would then cause famine in the country affecting even the cattle.

[See वृद्धगर्ग :

अधोमुखं यदा श्रृङ्गं शशिनो दृश्यते तदा ।
संस्थानमावर्जितकं गोघ्नं दुर्भिक्षकारकम् ॥]

अव्युच्छिन्ना रेखा समन्ततो मण्डला च कुण्डाख्यम् ।
अस्मिन्माण्डलिकानां स्थानत्यागो नरपतीनाम् ॥१५॥

If the horns of the Moon should together appear like an unbroken circle, the figure is called Kuṇḍa or *Pit*. It would force the ruling chiefs to abandon their posts.

[Compare वृद्धगर्ग—

अच्छिन्ना मण्डले रेखा शशिनो दृश्यते यदा ।
कुण्डाख्यं नाम संस्थानं नृपविग्रहदायकम् ॥

See also पञ्चसिद्धान्तिका V-1-10.]

प्रोक्तस्थानाभावादुदगुच्चः क्षेमवृद्धिवृष्टिकरः ।
दक्षिणतुङ्गश्चन्द्रो दुर्भिक्षभयाय निर्दिष्टः ॥१६॥

If the northern horn of the Moon be raised and if she be devoid of any of the forms mentioned above, she would lead to increase of happiness, and prosperity and to timely rains in the country. On the other hand, with the southern horn raised she portends the threat of famine.

शृङ्गेणैकेनेन्दुर्विलीनमथवाप्यवाङ्मुखं शृङ्गम् ।
सम्पूर्णं चाभिनवं दृष्ट्वैको जीविताद्भ्रश्येत् ॥१७॥

One who sees the Moon with only one horn, devoid of the other, or with one horn bent downwards, or the fresh Moon as full, will lose his life before long.

[See the समाससंहिता—

उदयन्तमप्यसदृशं न शुभं बहुरूपताथवैकस्य ।
एकश्चन्द्रविकारं यः पश्येन्न स चिरं जीवेत् ॥]

संस्थानविधिः कथितो रूपाण्यस्माद्भवन्ति चन्द्रमसः ।
स्वल्पो दुर्भिक्षकरो महान्सुभिक्षावहः प्रोक्तः ॥१८॥
मध्यतनुर्वज्राख्यः क्षुद्भयदः सम्भ्रमाय राज्ञां च ।
चन्द्रो मृदङ्गरूपः क्षेमसुभिक्षावहो भवति ॥१९॥
ज्ञेयो विशालमूर्तिर्नरपतिलक्ष्मीविवृद्धये चन्द्रः ।
स्थूलः सुभिक्षकारी प्रियधान्यकरस्तु तनुमूर्तिः ॥२०॥

Details of the Moon's configurations have already been dealt with. There are yet other forms of the Moon that are explained below : The Moon appearing tiny indicates famine, whereas the big Moon good crops. It is called Vajra or Thunderbolt when the Moon is slender in the middle, which is indicative of trouble to

the people from hunger and fright as well as of war-preparations among the kings. When she appears like the tabor, she causes happiness and abundance of food crops. The Moon with a broad disc leads to marked increase in the king's wealth, with a stout disc she brings about bumper crops and with a slender form she causes the growth of agreeable grains (or, she makes grains very dear).

[Compare वृद्धगर्ग—

विलग्नमध्यो मेघाभो वज्रसंस्थानसंस्थित: ।
मध्यच्छिद्रो विलीनो वा भयं च जनयेन्महत् ॥]

प्रत्यन्तान्कुनृपांश्च हन्त्युडुपतिः शृङ्गे कुजेनाहते
शस्त्रक्षुद्भयकृद्यमेन शशिजेनावृष्टिदुर्भिक्षकृत् ।
श्रेष्ठान्हन्ति नृपान्महेन्द्रगुरुणा शुक्रेण चाल्पान्नृपा-
ञ्छुक्ले याप्यमिदं फलं ग्रहकृतं कृष्णे यथोक्तागमम् ॥२१॥

If the Moon's horn is struck by Mars, kings living in the neighbourhood as well as the wicked ones will come to grief; if it is struck by Saturn, there will be danger from weapons and hunger; if it is by Mercury, drought and famine; if it is by Jupiter, destruction of leading monarchs; and if it is by Venus, exit of petty kings. These effects caused by the several planets will be mild, if the phenomena take place in the bright fortnight, whereas in the dark fortnight they will be felt in full measure as stated in the text.

[Compare the समाससंहिता—

प्रत्यन्तविनाशोऽन्नक्षयो महाराजपीडा च ।
सङ्ग्रामाश्चाभिहते शृङ्गे भौमादिभिः क्रमशः ॥

This verse of the text suggests that keen observations were conducted by the ancients to detect any grazing or touching of the Moon's horn by the planets during the two fortnights, especially in the initial part of the light half and the final one of the other.

This verse is in the शार्दूलविक्रीडित metre.]

भिन्नः सितेन मगधान्यवनान्पुलिन्दान्
नेपालभृङ्गिमरुकच्छसुराष्ट्रमद्रान् ।
पाञ्चालकैकयकुलूतकपूरुषादान्
हन्यादुशीनरजनानपि सप्तमासान् ॥२२॥

When the lunar orb is cut asunder by Venus, the people of Magadha, the Yavanas, Pulindas, the Nepalese, the Bhṛṅgis, the Marwaris, the people of Cutch, Surat, and Madra, the Pāñcālas, the Kekayas, the Kulūtakas (people of Kulu valley ?), the cannibals and the people of Uśīnara (Kandahar) will have great sufferings for seven months.

[Fourteen geographical units are mentioned here according to the ancient geographical subdivision of the country.

The metre of this verse is वसन्ततिलका.]

गान्धारसौवीरकसिन्धुकीरान्धान्यानि शैलान्द्रविडाधिपांश्च ।
द्विजांश्च मासान्दश शीतरश्मिः सन्तापयेद्वाक्पतिना विभिन्नः ॥२३॥

If the Moon's disc is cut by the conjunction of Jupiter, the people of Gāndhāra, Sauvīraka, Sindhu and Kīra, and all kinds of corn, mountains, kings of the Drāviḍa country and Brahmins will be troubled for ten months.

[Some more regions are mentioned here. It is to be remembered that Jupiter presides over the Brahmin community. The metre is उपजाति ।]

उद्युक्तान्सह वाहनैर्नरपतींस्त्रैगर्तकान्मालवान्
कौलिन्दान्गणपुङ्गवानथ शिबीनायोध्यकान्पार्थिवान् ।
हन्यात्कौरवमत्स्यशुक्त्यधिपतीन्राजन्यमुख्यानपि
प्रालेयांशुरसृग्ग्रहे तनुगते षण्मासमर्यादया ॥२४॥

If Mars should obstruct the Moon's orb, it would cause troubles for six months to kings who have mobilized their army for war along with their vehicles (such as chariots, elephants and horses), the Traigartas (people and kings of the Trigarta region), Mālavas, Kaulindas (those of Kulinda), tribal chiefs (or leaders of groups), the Śibis, Kings of Ayodhyā, the people and rulers of Kuru country, Kings of Virāṭa and Śukti countries and other important Kṣatriya chiefs.

[The metre is शार्दूलविक्रीडित.

As Mars presides over war and is the commander of the heavenly forces, his contact with the Moon presages harm to war-mongers etc.]

यौधेयान्सचिवान्सकौरवान्प्रागीशानथ चार्जुनायनान् ।
हन्यादर्कजभिन्नमण्डलः शीतांशुर्दशमासपीडया ॥२५॥

If the Moon's disc is cut by Saturn, the Yaudheyas, ministers, people of the Kuru country, rulers of the eastern countries, and the Arjunāyanas will undergo great suffering for ten months.

[The metre is शुद्धविराट्. The Yaudheyas are a people belonging to the northern division. So are the Arjunāyanas.]

मगधान्मथुरां च पीडयेद्वेणायाश्च तटं शशाङ्कजः ।
अपरत्र कृतं युगं वदेद्यदि भित्त्वा शशिनं विनिर्गतः ॥२६॥

When Mercury cuts the Moon and then departs therefrom, there will be trouble for the country of Magadha, the city of Mathurā and the people living on the banks of the river Veṇā. In other places there will be peace and plenty as in the Golden Age.

[The metre is वैतालीय].

क्षेमारोग्यसुभिक्षविनाशी शीतांशुः शिखिना यदि भिन्नः ।
कुर्यादायुधजीविविनाशं चौराणामधिकेन च पीडाम् ॥२७॥

When the Moon is obstructed by Ketu (meteor), it will destroy people's health, happiness and prosperity; and it will cause much destruction among fighters (those that are employed in the military) as well as intense suffering to the people through increase in robberies.

[This occurs in पंक्ति, but no name is available for it. Of course it is similar to the शुद्धविराट् with सगण instead of the जगण before the गुरु.]

उल्कया यदा शशी ग्रस्त एव हन्यते ।
हन्यते तदा नृपो यस्य जन्मनि स्थितः ॥२८॥

When the eclipsed Moon is cut by a meteor, the king, whose natal star is occupied by the Moon at the time, will soon die.

[See the समाससंहिता—

उल्काभिहतो ग्रहणे तन्नक्षत्रं नृपं हन्ति ॥

This metre occurring under उष्णिक् category has no name given.]

भस्मनिभः परुषोऽरुणमूर्त्तिः शीतकरः किरणैः परिहीणः ।
श्यावतनुः स्फुटितः स्फुरणो वा क्षुड्डमरामयचौरभयाय ॥२९॥

If the Moon is of ash colour, rough, reddish, devoid of rays, and of dark appearance, and looks broken or shaky, people will have danger from hunger, tumult, pestilence, disease and thieves in store.

[The metre is दोधक.]

प्रालेयकुन्दकुमुदस्फटिकावदातो
यत्नादिवाद्रिसुतया परिमृज्य चन्द्रः ।
उच्चैः कृतो निशि भविष्यति मे शिवाय
यो दृश्यते स भविता जगतः शिवाय ॥३०॥

Should the Moon appear white like snow, the Kunda (jasmine) flower, lotus and crystal, as if she were placed above by Goddess Pārvatī after polishing her carefully with the idea that she might get happiness at night through her, she would bestow all happiness and prosperity on the whole mankind.

[The Moon is one of the eight constituents of the Lord Śiva's form. She is also said to adorn the matted locks of the Lord. Here the poesy of the astronomer asserts itself, as he gives a fine example of poetic fancy in this verse.

The metre is वसन्ततिलका.]

शुक्ले पक्षे सम्प्रवृद्धे प्रवृद्धिं ब्रह्मक्षत्रं याति वृद्धिं प्रजाश्च ।
हीने हानिस्तुल्यता तुल्यतायां कृष्णे सर्वं तत्फलं व्यत्ययेन ॥३१॥

If the Moon waxes regularly in the bright fortnight, Brahmins and Kṣatriyas as well as all the people will enjoy power, prosperity and happiness. If her growth is meagre, the effect will be loss; and if it is moderate, the result too will be likewise. These effects will have to be declared in the reverse order in the case of the dark fortnight.

[The metre is शालिनी.]

यदि कुमुदमृणालहारगौरः स्थितिनियमात् क्षयमेति वर्द्धते वा ।
अविकृतगतिमण्डलांशुयोगी भवति नृणां विजयाय शीतरश्मिः ॥३२॥

If the Moon is as bright as the lotus stalk and a pearl necklace, if her digits increase or decrease proportionately to the number of lunar days that have elapsed, and if her motion, orb and rays remain natural, all people will enjoy success and prosperity.

[Here the author sums up what he has said already about the Moon.

The metre is पुष्पिताग्रा].

राहुचारः ॥५॥

Chapter V—Rāhu's Course

अमृतास्वादविशेषाच्छिन्नमपि शिरः किलासुरस्येदम् ।
प्राणैरपरित्यक्तं ग्रहतां यातं वदन्त्येके ॥१॥

Though the demon's head was cut off, it was not deprived of life as a result of his having tasted nectar, and, it is said, it assumed the form of a planet.

[Compare the following Purāṇic statement :

सिंहिकातनयो राहुरपिबच्चामृतं पुरा ।
शिरश्छिन्नोऽपि न प्राणैस्त्यक्तोऽसौ ग्रहतां गतः ॥

The reader may notice here the author's regard for the views of ancient Sages in spite of his own scientific thinking.]

इन्द्वर्कमण्डलाकृतिरसितत्वात्किल न दृश्यते गगने ।
अन्यत्र पर्वकालाद्वरप्रदानात्कमलयोनेः ॥२॥

They say that the Dragon's Head (Rāhu) being similar in form to the orbs of the luminaries and dark in colour, is not visible in the sky except on the Parvan days (i.e. New and Full Moon). As a result of the Creator's boon Rāhu is visible only during eclipses and not on other days.

[The Purāṇic story runs thus : Simhikā, one of the wives of Sage Kaśyapa, requested her husband for progeny at an unseasonal hour. Enraged at this untimely request, he gave her a son who was dreadful like the God of Death. This child came to be called Rāhu. Soon after his birth he fought with Aditi's son and was trounced. Humiliated by this, he performed severe penance for ten thousand divine years on a Himalayan peak. He asked Brahman, when the latter appeared before him, to confer on him the status of a planet, immortality, victory over the Gods and power to devour the two luminaries. At this, the Lord spoke smilingly thus : "You will find it extremely hard to digest these two; still, be it so." So saying, Brahman vanished. Then Rāhu rushed at the luminaries. But Lord Viṣṇu hurled his discus, cut off his head and said, "Let

the Creator's words not go to waste. In your respective periods you may devour the two luminaries and thereby indicate good and bad things for the world."]

मुखपुच्छविभक्ताङ्गं भुजङ्गमाकारमुपदिशन्त्यन्ये ।
कथयन्त्यमूर्तमपरे तमोमयं सैंहिकेयाख्यम् ॥३॥

Some Sages declare that Rāhu i.e. son of Siṁhikā, is of a serpentine form with only the face and tail, while others hold that he is formless and of the nature of pure darkness.

[The commentator quotes from three authorities : वीरभद्र who says—

सिंहिकातनयस्यास्य राहोः पुच्छमुखादृते ।
नान्यदस्ति परं बाहुकटिपादकरादिकम् ॥

वसिष्ठ who says—

भषट्कान्तरितौ राहुः सूर्याचन्द्रमसावुभौ ।
छादयत्युरगाकारो वरदानात्स्वयम्भुवः ॥

and देवल who says—

अन्धकारमयो राहुर्मेघखण्ड इवोत्थितः ।
आच्छादयति सोमार्कौ पर्वकाले ह्युपस्थिते ॥]

यदि मूर्त्तो भविचारी शिरोऽथवा भवति मण्डली राहुः ।
भगणार्द्धेनान्तरितौ गृह्णाति कथं नियतचारः ॥४॥

In case Rāhu has a body, moves in the zodiac, possesses only the head and a circular shape, how is it that he seizes the luminaries who are separated from him by 180°, when his own movement is fixed and uniform ?

अनियतचारः खलु चेदुपलब्धिः संख्यया कथं तस्य ।
पुच्छाननाभिधानोऽन्तरेण कस्मान्न गृह्णाति ॥५॥

If, on the other hand, his motion is not fixed, how is it that his exact position is determined by calculation ? If he is to be identified only by his tail and face, why should he not seize them (the luminaries) at other intervals (instead of only when 180° apart) ?

अथ तु भुजगेन्द्ररूपः पुच्छेन मुखेन वा स गृह्णाति ।
मुखपुच्छान्तरसंस्थं स्थगयति कस्मान्न भगणार्द्धम् ॥६॥

If this Rāhu who is a big serpent in appearance actually seizes the Sun or the Moon with his tail or mouth, why should he not obstruct half of the zodiac that lies between his head and tail ?

राहुद्वयं यदि स्याद् ग्रस्तेऽस्तमितेऽथवोदिते चन्द्रे ।
तत्समगतिनान्येन ग्रस्तः सूर्योऽपि दृश्येत ॥७॥

If there should be two Rāhus, when the Moon is eclipsed by one Rāhu when she is rising or setting, the Sun who is 180° away from the Moon should also be eclipsed by the other Rāhu whose rate of motion is also equal (to that of the other Rāhu).

भूच्छायां स्वग्रहणे भास्करमर्कग्रहे प्रविशतीन्दुः ।
प्रग्रहणमतः पश्चान्नेन्दोर्भानोश्च पूर्वार्द्धात् ॥८॥

At a lunar eclipse the Moon enters the shadow of the earth, and at a solar eclipse she enters the Sun's disc. That is the reason why the lunar eclipse does not begin at the western limb, nor the solar one at the eastern limb.

वृक्षस्य स्वच्छाया यथैकपार्श्वे भवति दीर्घचया ।
निशि निशि तद्वद्भूमेरावरणवशाद्दिनेशस्य ॥९॥

Just as the shadow of a tree goes on increasing on one side as a result of the Sun's movement, even so is the case with the shadow of the earth every night by its hiding the Sun during its rotation.

सूर्यात्सप्तमराशौ यदि चोदग्दक्षिणेन नातिगतः ।
चन्द्रः पूर्वाभिमुखश्छायामौर्वीं तदा विशति ॥१०॥

In her course towards the east, if the Moon tenanting the 7th house from the Sun, does not swerve much either to the north or the south (when her declination is very little), she enters the earth's shadow.

[Compare the ब्रह्मसिद्धान्त—

भूच्छायां शशिकक्ष्यागां रवौ भार्द्धान्तरास्थिते ।
यदा विशत्यविक्षिप्तश्चन्द्रः स्यात्तद्ग्रहस्तदा ॥]

चन्द्रोऽधस्थः स्थगयति रविमम्बुदवत्समागतः पश्चात् ।
प्रतिदेशमतश्चित्रं दृष्टिवशाद्भास्करग्रहणम् ॥११॥

The Moon situated below and moving from the west obstructs the solar disc like a cloud. The solar eclipse, therefore, is different in different countries according to the visibility of the eclipsed disc.

[The सूर्यसिद्धान्त says :

इन्दुना च्छादितं सूर्यमधोऽविक्षिप्तगामिना ।
न पश्यति यदा लोकस्तदा स्याद्भास्करग्रहः ।।
तमोमयस्य तमसो रविरश्मिपलायिनः ।
भूच्छाया चन्द्रबिम्बं च स्थाने द्वे परिकल्पिते ।।

The ब्रह्मसिद्धान्त—

भूच्छायेन्दुं चन्द्रः सूर्यं छादयति मानयोगार्द्धात् ।
विक्षेपो ग्रह्मूनः शुक्लेतरपञ्चदृश्यन्ते ।।]

आवरणं महदिन्दोः कुण्ठविषाणस्ततोऽर्द्धसञ्छन्नः ।
स्वल्पं रवेर्यतोऽतस्तीक्ष्णविषाणो रविर्भवति ।।१२।।

When the lunar eclipse takes place, the obstructing agency is very large, whereas in the solar eclipse it is small. Hence in semi-lunar and semi-solar eclipses the luminous horns become blunt and sharp respectively.

[The same idea is found in the ब्रह्मसिद्धान्त—

महदिन्दोरावरणं कुण्ठविषाणो यतोऽर्द्धसञ्छन्नः ।
अर्द्धच्छन्नो भानुस्तीक्ष्णविषाणस्ततोऽस्याल्पम् ।।]

एवमुपरागकारणमुक्तमिदं दिव्यदृग्भिराचार्यैः ।
राहुरकारणमस्मिन्नित्युक्तः शास्त्रसद्भावः ।।१३।।

In this manner have the ancient seers endowed with divine insight explained the causes of eclipses. Hence the scientific fact is that Rāhu is not at all the cause of eclipses.

[The above categorical statement of our author shows that though he has regard for religious traditions, he would not allow scientific truths to be diluted with popular beliefs.

The ब्रह्मसिद्धान्त says :

यदि राहुः प्राग्भागादिन्दुं छादयति किं तथा नार्कम् ।
स्थित्यर्द्धं महदिन्दोर्यथा तथा किं न सूर्यस्य ।।
किं प्रतिविषयं सूर्यो राहुश्चान्यो यतो रविग्रहणे ।
ग्रासान्यत्वं न ततो राहुकृतं ग्रहणमर्केन्द्वोः ।।]

योऽसावसुरो राहुस्तस्य वरो ब्रह्मणायमाज्ञप्तः ।
आप्यायनमुपरागे दत्तहुतांशेन ते भविता ।।१४।।

तस्मिन्काले सान्निध्यमस्य तेनोपचर्यते राहुः ।
याम्योत्तरा शशिगतिर्गणितेऽप्युपचर्यते तेन ।।१५।।

A boon was conferred on the demon Rāhu by the Creator : "Thou shalt sustain thyself by means of the oblations offered to the sacred Fire at an eclipse." Hence Rāhu's presence is assumed at that time. The Moon has two nodes, Northern and Southern, as a result of her declination (deviation to the north or south), which can be ascertained by astronomical calculations. The Ascending Node is called Rāhu.

[Here the author refers to the traditional aspect of Rāhu mentioned in the Purāṇas. The two nodes of the Moon are called Rāhu and Ketu respectively.]

न कथञ्चिदपि निमित्तैर्ग्रहणं विज्ञायते निमित्तानि ।
अन्यस्मिन्नपि काले भवन्त्यथोत्पातरूपाणि ॥१६॥

An eclipse can by no means be ascertained through omens and other indications. For, portents such as fall of meteors and earth tremors occur at other times as well.

[This refers to a popular belief that an eclipse is heralded by some unusual occurrences such as earthquake and terrific thunder.]

पञ्चग्रहसंयोगान्न किल ग्रहणस्य सम्भवो भवति ।
तैलं च जलेऽष्टम्यां न विचिन्त्यमिदं विपश्चिद्भिः ॥१७॥

Scholars should not believe the following traditional statement to the effect that an eclipse cannot take place except, when there is a combination of five planets in the same zodiacal Sign, and that a week before the eclipse i.e. on the previous 8th lunar day, its characteristics can be inferred from the behaviour or appearance of a drop of oil poured on the surface of water.

[Here two more popular beliefs are mentioned. वृद्धगर्ग too refers to the same :

ग्रहपञ्चकसंयोगं दृष्ट्वा न ग्रहणं वदेत् ।
यदि न स्याद्बुधस्तत्र तं दृष्ट्वा ग्रहणं वदेत् ॥
अष्टम्यां परिवेषः स्यात्तैले जलगते यदा ।
प्रसारिते विजानीयाद्यतः खण्डस्ततस्तमः ॥]

अवनत्यार्के ग्रासो दिग्ज्ञेया वलनयाऽवनत्या च ।
तिथ्यवसानाद्वेला करणे कथितानि तानि मया ॥१८॥

The magnitude of the solar eclipse should be determined through the Moon's deflection i.e. parallax. The direction of commencement of the eclipse is found out through the deflection and

angles of the Moon known as Ayanavalana and Akṣavalana. The duration of the eclipse is got by noting the exact time of conjunction of the Sun and the Moon. All these have been explained in detail by me in my astronomical work Pañcasiddhāntikā.

षण्मासोत्तरवृद्ध्या पर्वेशाः सप्त देवताः क्रमशः ।
ब्रह्मशशीन्द्रकुबेरा वरुणाग्नियमाश्च विज्ञेयाः ॥१९॥

The Creator (or Brahman), the Moon, Indra, Kubera, Varuṇa, Agni and Yama (God of death) are in order lords of the successive half-yearly periods since creation.

ब्राह्मे द्विजपशुवृद्धिः क्षेमारोग्यानि सस्यसम्पच्च ।
तद्वत्सौम्ये तस्मिन्पीडा विदुषामवृष्टिश्च ॥२०॥
ऐन्द्रे भूपविरोधः शारदसस्यक्षयो न च क्षेमम् ।
कौबेरेऽर्थपतीनामर्थविनाशः सुभिक्षं च ॥२१॥
वारुणमवनीशाशुभमन्येषां क्षेमसस्यवृद्धिकरम् ।
आग्नेयं मित्राख्यं सस्यारोग्याभयाम्बुकरम् ॥२२॥
याम्या करोत्यवृष्टिं दुर्भिक्षं संक्षयं च सस्यानाम् ।
यदतः परं तदशुभं क्षुन्मारावृष्टिदं पर्व ॥२३॥

During the Period presided over by the Creator Brāhmaṇas and the cattle will prosper; and there will be happiness, and good health among the people as well as abundant crops. In the next period owned by the Moon the results would be similar to those in the previous Period, but there would be trouble to the learned as well as drought. In the Period presided over by Indra rulers will be at loggerheads, autumnal crops will be destroyed and there will be no happiness among the people. In the fourth Period belonging to Kubera wealthy persons will suffer loss of their wealth but there will be general prosperity or good crops. In the fifth Period owned by Varuṇa there will be trouble to kings, but others will enjoy happiness and abundant crops. The sixth Period of Agni, otherwise known as Mitra, will lead to good harvest, health and happiness, freedom from fear (or protection or security) and abundance of water (i.e. good rains). Yama's Period, which is the seventh, will produce drought, famine and destruction of crops. In case of an eighth Period coming after that of Yama as a result of unusual causes, it will be harmful by causing hunger, death and drought.

**वेलाहीने पर्वणि गर्भविपत्तिश्च शस्त्रकोपश्च ।
अतिवेले कुसुमफलक्षयो भयं सस्यनाशश्च ॥२४॥**

Should an eclipse take place a little earlier than the time arrived at by astronomical calculation, there would be abortions and clash of arms. On the other hand, if it should commence a little later than the calculated time, there would be destruction of flowers and fruits, panic would grip the people, and loss of crops would ensue.

[गर्ग says :

वेलाहीने शस्त्रभयं गर्भाणां स्रावणं तथा ।
अतिवेले फलानां तु सस्यानां क्षयमादिशेत् ॥
दृक्समे पर्वणि नृपा निर्वैरा विगतज्वराः ।
प्रजाश्च सुखिताः सर्वा भयरोगविवर्जिताः ॥

and काश्यप—

अनागतमतीतं वा ग्रहणं पर्व दृश्यते ।
गर्भस्रावमनावृष्टिः फलं पुष्पं विनश्यति ॥]

**हीनातिरिक्तकाले फलमुक्तं पूर्वशास्त्रदृष्टत्वात् ।
स्फुटगणितविदः कालः कथञ्चिदपि नान्यथा भवति ॥२५॥**

I have mentioned the effects of eclipses taking place a little earlier or later than the calculated time for the sole reason that the ancients have stated so in their works. However, if the astrologer knows the correct method of calculating eclipses, by no means can there be any difference whatsoever in the time of their occurrence.

[Again we see our author asserting his scientific attitude. For, if there is any difference between the actual time and calculated time of an eclipse, it should be understood that the person concerned does not know the science of astronomy properly. Still Varāhamihira would quote the opinions of the ancients for historical reasons as well as for making his Saṁhitā a true compendium of both modern and ancient knowledge.]

**यद्येकस्मिन् मासे ग्रहणं रविसोमयोस्तदा क्षितिपाः ।
स्वबलक्षोभैः सङ्क्षयमायान्त्यतिशस्त्रकोपश्च ॥२६॥**

Should there be two eclipses, one solar and the other lunar, in one and same month, kings would be destroyed as a result of revolt of their army; and there would be bloody battles.

[काश्यप says :

चन्द्रार्कयोरेकमासे ग्रहणं न प्रशस्यते ।
परस्परं वधं कुर्युः स्वबलक्षुभिता नृपाः ॥]

ग्रस्तावुदितास्तमितौ शारदधान्यावनीश्वरक्षयदौ ।
सर्वग्रस्तौ दुर्भिक्षमरकदौ पापसन्दृष्टौ ॥२७॥

Should the luminaries rise or set being eclipsed, there would be danger to autumnal crops as well as to kings. On the other hand, if the eclipse should also be total and the eclipsed orb be aspected by malefics as well, there would be famine and pestilence all over the country.

[वृद्धगर्ग says in this connection :

उद्गच्छति गृहीतश्चेदस्तं वा यदि गच्छति ।
शारदं तु तदा सस्यं जातं जातं विपद्यते ॥
ग्रैष्मेण तत्र जीवन्ति नरा मूलफलेन वा ।
भयदुर्भिक्षरोगैश्च तदा सम्पीड्यते जगत् ॥

and ऋषिपुत्र—

यावतोंऽशान्ग्रसित्वेन्दोरुदयत्यस्तमेति वा ।
तावतोंऽशान्पृथिव्यास्तु तम एव विनाशयेत् ॥
उदयेऽस्तमये वापि सूर्यस्य ग्रहणं भवेत् ।
तदा नृपभयं विन्द्यात्परचक्रस्य चागमम् ॥
चिरं गृह्णाति सोमार्कौ सर्वं वा ग्रसते यदा ।
हन्यात् स्फीताञ्जनपदान्वरिष्ठांश्च जनाधिपान् ॥
ग्रैष्मेण तत्र जीवन्ति नराश्चाम्बुफलेन वा ।
भयदुर्भिक्षरोगैश्च सम्पीड्यन्ते प्रजास्तथा ॥]

अर्द्धोदितोपरक्तो नैर्ऋतिकान्हन्ति सर्वयज्ञांश्च ।
अग्न्युपजीविगुणाधिकविप्राश्रमिणो युगेऽभ्युदितः ॥२८॥
कर्षकपाखण्डिवणिक्क्षत्रियबलनायकान् द्वितीयांशे ।
कारुकशूद्रम्लेच्छान् खतृतीयांशे समन्त्रिजनान् ॥२९॥
मध्याह्ने नरपतिमध्यदेशहा शोभनश्च धान्यार्घः ।
तृणभुगमात्यान्तःपुरवैश्यघ्नः पञ्चमे खांशे ॥३०॥
स्त्रीशूद्रान्षष्ठेंऽशे दस्युप्रत्यन्तहाऽस्तमयकाले ।
यस्मिन्खांशे मोक्षस्तत्प्रोक्तानां शिवं भवति ॥३१॥

Should an eclipse, solar or lunar, commence when the disc has just half-risen, it would destroy low tribals, Caṇḍālas etc. as well as all sacrifices i.e. religious practices. Should the above phenomenon take place in the first division of the visible part of the sky, when it is divided into seven equal parts, those that live by working on fire like the goldsmiths, virtuous men, Brahmins and hermits would be affected. If this happen in the second part of the sky, agriculturists, heretics traders, Kṣatriyas and army chiefs would come to grief. In the third part it would harm artisans, artists, the Śūdras, Mlecchas and ministers. If the eclipse take place at midday i.e. the fourth division of the sky, the king and the middle country would suffer, but the prices of grains would be fair. In the fifth division animals that live on grass, ministers, inmates of harems, and Vaiśyas (or merchants) would suffer. An eclipse occurring in the sixth division of the sky would harm women and the Śūdras, and lastly one occurring at sunset or the last portion of the sky would destroy robbers and those that live in the border countries. In whichever part of the sky the eclipse ends, the people and things corresponding to that part would be benefited.

[Kāśyapa says—

उदितास्तमितौ ग्रस्तौ सर्वसस्यक्षयङ्करौ ।
सर्वंग्रस्तौ यदा पश्येद्दुर्भिक्षं तत्र जायते ॥

प्रथमांशे विप्रपीडा क्षत्रियाणां द्वितीयके ।
शूद्राणां च तृतीयेंऽशे चतुर्थे मध्यदेशिनाम् ॥

वैश्यानां पञ्चमे खांशे षष्ठांशे प्रमदाभयम् ।
दस्युप्रत्यन्तकम्लेच्छविनाशः सप्तमांशके ॥

येषामंशे भवेन्मोक्षस्तज्जातानां शुभं भवेत् ।

Also वृद्धगर्ग—

येषां सोमो युगे ग्रस्तो विमर्दो यत्र वा भवेत् ।
तेषां पीडां विजानीयान्मोक्षे शुभमथादिशेत् ॥

In the case of a solar eclipse the daytime should be divided into 7 equal parts. One should then note down in which divisions the eclipse begins, becomes maximum and ends. The persons assigned to these will in order suffer,- be destroyed and prosper. Same is the case with a lunar eclipse, where the night is to be divided. From the text it is clear that certain castes, avocations

and countries belong to certain subdivisions of the visible sky or the day or night, as the case may be.]

द्विजनृपतीनुदगयने विट्शूद्रान्दक्षिणायने हन्ति ।
राहुरुदगादिदृष्टः प्रदक्षिणं हन्ति विप्रादीन् ॥३२॥
म्लेच्छान्विदिक्स्थितो यायिनश्च हन्याद्धुताशसक्तांश्च ।
सलिलचरदन्तिघाती याम्येनोदग्गवामशुभः ॥३३॥
पूर्वेण सलिलपूर्णां करोति वसुधां समागतो दैत्यः ।
पश्चात्कर्षकसेवकबीजविनाशाय निर्दिष्टः ॥३४॥

An eclipse (i.e. Rāhu) occurring in the northern (winter) solstice would destroy Brahmins and kings (i.e. Kṣatriyas), while in the southern (summer) solstice, Vaiśyas (traders) and Śūdras (labouring class). If the eclipse, solar or lunar, be sighted in the four quarters beginning with the north, people of the four classes beginning with Brahmins would suffer in order. Should it occur in any one of the four corners or semi-quarters viz. north-east, south-east, south-west and north-west, Mlecchas, attacking or marching armies and those who earn their living by means of fire like fire-worshippers and smiths would be affected. If it begins in the south, aquatic animals and elephants will be destroyed; and if in the north, cattle will perish. If it should begin in the east, the earth would be troubled with floods; and if in the west husbandmen, servants, labourers and seeds and seedlings would be destroyed.

[See what Sage काश्यप says—

पूर्वे सलिलघाती स्यात्पश्चाद्धान्यकृषीवलान् ।
याम्ये जलचरान्हन्ति सौम्ये गोनाशकः स्मृतः ॥
म्लेच्छान्यायिनृपान्हन्ति विदिक्स्थः सिंहिकासुतः ।

and the समाससंहिता—

उदगादिषु दिक्ष्वशुभो विप्रादीनां सितादिवर्णस्य ।
विदिगादिगतो हन्याद्राहुर्म्लेच्छान्सविजिगीषून् ॥
द्विजराजन्यान्हन्यादुदगयने दक्षिणे तु विट्शूद्रान् ।
समरामयाय राहुर्यदि पक्षान्ते पुनर्दृश्यः ॥]

पाञ्चालकलिङ्गशूरसेनाः काम्बोजोड्रकिरातशस्त्रवार्ताः ।
जीवन्ति च ये हुताशवृत्त्या ते पीडामुपयान्ति मेषसंस्थे ॥३५॥

If an eclipse takes place in the Sign Aries i.e. when the Sun or the Moon is eclipsed while passing through Aries, the people of the Pāñcāla country, Kaliṅgas, the Śūrasenas, the Kāmbojas, people of modern Orissa, hunters or foresters, those who wield weapons i.e. warriors, and those that work on fire will come to grief.

[In this and the succeeding seven verses the author discusses effects of eclipses taking place in the twelve houses beginning with Meṣa. The metre is औपच्छन्दसिक.]

गोपाः पशवोऽथ गोमिनो मनुजा ये च महत्त्वमागताः ।
पीडामुपयान्ति भास्करे ग्रस्ते शीतकरेऽथवा वृषे ॥३६॥

When the eclipse, solar or lunar, occurs in Sign Taurus, shepherds, cattle, owners of large herds of cattle, and men who have risen to prominence will be affected.

[As the Sign affected is called Vṛṣabha—Bull—cattle, their owners and virtuous men are said to be afflicted. This Section may well be read with advantage with what is given in chapters XIV—XVI *infra*.

The metre is Vaitālīya.]

मिथुने प्रवराङ्गना नृपा नृपमात्रा बलिनः कलाविदः ।
यमुनातटजा सबह्लिका मत्स्याः सुह्मजनैः समन्विताः ॥३७॥

If the eclipse should take place in Sign Gemini, high-class women, kings and powerful ministers and the like, persons proficient in (fine) arts, people living on the banks of the Jumna, people of Balkh, the Virāṭas and the Suhmas would be affected.

[As the Sign Mithuna is entirely *Human* with artistic activities, it is but meet that such persons are affected. The metre is वियोगिनी with one difference viz. in the last quarter instead of the initial सगण two long syllabes are used, thereby giving the same number of Mātrās].

आभीराञ्छबरान्सपल्लवान्मल्लान्मत्स्यकुरूञ्छकानपि ।
पाञ्चालान्विकलांश्च पीडयत्यन्नं चापि निहन्ति कर्कटे ॥३८॥

If the eclipse should be in Sign Cancer, it would afflict the Ābhīras, the Śabaras (these are people of some mountain regions), the Pallavas, wrestlers, the Matsyas, the Kurus, Śakas, the Pāñcālas and those that are infirm. Food-grains also would be in jeopardy.

[The metre employed is *Śuddhavirāṭ*.]

सिंहे पुलिन्दगणमेकलसत्त्वयुक्तान्
राजोपमान्नरपतीन्वनगोचरांश्च ।
षष्ठे तु सस्यकविलेखकगेयसक्तान्
हन्त्यश्मकत्रिपुरशालियुतांश्च देशान् ॥३९॥

Should an eclipse occur in Sign Leo, it would destroy the tribe of hunters, the people inhabiting the Mekala mountain, heroic persons, rulers and their equals as well as the forest-denizens. Should it occur in Sign Virgo, it would afflict crops, poets, writers scribes, musicians, people of the Aśmaka and Tripura regions as well as countries abounding in paddy fields.

[The Sign Siṁha stands for a mountainous region, and Virgo is represented by a virgin holding corn etc. As this Rāśi belongs to Mercury, whose exaltation and Mūlatrikoṇa are here, his characteristics are naturally affected. The metre is वसन्ततिलका.]

तुलाधरेऽवन्त्यपरान्त्यसाधून्वणिग्दशार्णान्मरुकच्छपांश्च ।
अलिन्यथोदुम्बरमद्रचोलान्द्रुमान्सयौधेयविषायुधीयान् ॥४०॥

If the eclipse occurs in Sign Libra, people of Avantī and Aparānta regions (i.e. the western borders near the Sahya mountain), virtuous persons, traders, inhabitants of the Daśārna country, Maru and Kacchapa regions wlll come to grief. If it takes place in Sign Scorpio, people of Udumbara, Madra and Cola, the Yaudheya tribe, fighters that use poisoned weapons and trees will be destroyed.

[In the first line there is a variant reading सिन्धून्, meaning rivers, for साधून्. The metre is उपेन्द्रवज्रा.]

धन्विन्यमात्यवरवाजिविदेहमल्लान्
पाञ्चालवैद्यवणिजो विषमायुधज्ञान् ।
हन्यान्मृगे तु झषमन्त्रिकुलानि नीचान्
मन्त्रौषधीषु कुशलान्स्थविरायुधीयान् ॥४१॥

If the eclipse should happen in Sign Sagittarius, it would destroy chief ministers, horses, people of Videha, wrestlers, the Pāñcālas, physicians, merchants, those that are rough and tough

and those who wield weapons. An eclipse occurring in Sign Capricorn would ruin fishes, ministers and their families, men of low classes, those who are skilled in charms and herbs, those that are old and infirm and the persons who live by weapons.

[This Sign Sagittarius is presided over by Jupiter, who is the minister or teacher of the Gods. Its form also is partly equestrian and partly human. Hence the suffering of particular persons and animals. The metre is वसन्ततिलका.]

कुम्भेऽन्तर्गिरिजान्सपश्चिमजनान्भारोद्वहांस्तस्करा-
नाभीरान्दरदार्यसिंहपुरकान्हन्यात्तथा बर्बरान् ।
मीने सागरकूलसागरजलद्रव्याणि वन्याञ्जनान्
प्राज्ञान्वार्युपजीविनश्च भफलं कूर्मोपदेशाद्वदेत् ॥४१॥

If an eclipse takes place in Sign Aquarius, it will harm people living on the mountains and in the west, bearers of burdens, thieves, Ābhīras (herdsmen), the Daradas, noble men, residents of Siṁhapura and the Barbaras. One taking place in Sign Pisces would affect the shores of oceans and the articles such as pearls obtained from the sea-bed, foresters, scholars and those whose profession is connected with water or water-products. The effects of eclipse occurring in the several constellations will have to be predicted according to the rules mentioned in the Chapter on the "Sphere of the Heavens or Starry Firmament."

[In chapter XIV the author discusses the geographical subdivisions of the country in relation to the constellations. So we have to apply the principles enunciated in this chapter to the peoples and things presided over by the different stars, when we have to predict the effects of eclipses occurring in the different stars, as we have done in the case of the different Signs of the Zodiac.

मान्यान् is a variant for वन्यान् in the third line of the verse. The metre is शार्दूलविक्रीडित.

See समाससंहिता—

कूर्मविभागेन वदेत् पीडां देशस्य वीक्ष्य नक्षत्रम् ।
सहितं ग्रहणं येन तद्देशश्चाप्नुयात्पीडाम् ॥]

सव्यापसव्यलेहग्रसननिरोधावमर्दनारोहाः ।
आघ्रातं मध्यतमस्तमोऽन्त्य इति ते दश ग्रासाः ॥४२॥

Eclipses are of ten kinds viz. *Savya*, *Apasavya*, *Leha*, *Grasana*, *Nirodha*, *Avamardana*, *Āroha*, *Āghrāta*, *Madhyatamas* and *Tamontya*.

[When the shadow appears in different parts of the lunar or solar disc, or when the shadow appears to behave in different ways, different designations are given to the eclipses. *Savya* means the southern side of the disc, while *Apasavya* means the northern side. In the case of a lunar eclipse south-east is called *Savya*, while north-east *Apasavya*. In the case of the solar eclipse these are respectively north-west and south-west. *Leha* means '*licking* with the tongue'. *Grasana* means *swallowing*. *Nirodha* is *blocking*. *Avamardana* is complete *crushing*. *Ārohaṇa* is *remounting*. *Āghrāta* is *smelt*. The other two terms are self-explanatory.]

सव्यगते तमसि जगज्जलप्लुतं भवति मुदितमभयं च ।
अपसव्ये नरपतितस्करावमर्दैः प्रजानाशः ॥४४॥

When the shadow (Rāhu) is on the southern side of the solar or lunar orb at an eclipse, the world will be inundated by floods, but people will be happy and free from fear. If the eclipse occurs on the northern side, people will perish as a result of the tyranny of kings and depredations of robbers.

[It is to be remembered that the words *savya* and *apasavya* mean different directions in the case of solar and lunar eclipses].

जिह्वोपलेढि परितस्तिमिरनुदो मण्डलं यदि स लेहः ।
प्रमुदितसमस्तभूता प्रभूततोया च तत्र मही ॥४५॥

The eclipse is called *Leha* (Licking) when the eclipsed disc is enveloped all round (or licked) by the tongues of darkness. All beings will be happy and there will be plenty of water on the earth as a result of this eclipse.

[The highly imaginative and observant Aryans must have observed eclipses where like the flames (i.e. tongues) of fire the tongues of shadow or darkness gradually licked and enveloped the orb].

ग्रसनमिति यदा त्र्यंशः पादो वा गृह्यतेऽथवाप्यर्द्धम् ।
स्फीतनृपवित्तहानिः पीडा च स्फीतदेशानाम् ॥४६॥

If a part of the disc i.e. one half, one-third or one-fourth, is covered by shadow, it is termed *Grasana* (Swallowing). As a consequence of this there will be the end of a very powerful king, and destruction of wealth in the country, and prosperous countries also will have troubles.

पर्यन्तेषु गृहीत्वा मध्ये पिण्डीकृतं तमस्तिष्ठेत् ।
स निरोधो विज्ञेयः प्रमोदकृत्सर्वभूतानाम् ॥४७॥

When the eclipse starts all around and forms a thick lump of darkness in the centre, it is called *Nirodha* (Obstruction). All beings will be happy in consequence.

अवमर्दनमिति निःशेषमेव सञ्छाद्य यदि चिरं तिष्ठेत् ।
हन्यात्प्रधानभूपान् प्रधानदेशांश्च तिमिरमयः ॥४८॥

It is called *Avamardana* (Crushing) when the eclipse is total and lasts long in that condition. Its result will be destruction of prominent kings and leading countries.

वृत्ते ग्रहे यदि तमस्तत्क्षणमावृत्य दृश्यते भूयः ।
आरोहणमित्यन्योन्यमर्दनैर्भयकरं राज्ञाम् ॥४९॥

It is called *Ārohaṇa* or *Āroha* (Mounting) if after the termination of the eclipse the luminary be again covered with darkness. Consequently there will be great panic in the country as a result of mutual fighting among the kings.

दर्पण इवैकदेशे सबाष्पनिःश्वासमारुतोपहतः ।
दृश्येताऽऽघ्रातं तत्सुवृष्टिवृद्ध्यावहं जगतः ॥५०॥

It is called *Āghrāta* (Smelt) when the shadow appears on a part of the disc as does the vapours of the hot breath of the mouth on a mirror. This will bring in good rains and prosperity to the world.

मध्ये तमः प्रविष्टं वितमस्कं मण्डलं च यदि परितः ।
तन्मध्यदेशनाशं करोति कुक्ष्यामयभयं च ॥५१॥

The eclipse is called *Madhyatamas* (Darkness in the Centre) when the shadow appears in the Centre of the disc leaving the surrounding parts bright. It will destroy the people of the Central regions and afflict humanity with fear and stomach troubles.

[This phenomenon is possible only in a solar eclipse].

पर्यन्तेष्वतिबहुलं स्वल्पं मध्ये तमस्तमोऽन्त्याख्ये ।
सस्यानामीतिभयं भयमस्मिंस्तस्कराणां च ॥५२॥

When the shadow is very thick in the surrounding parts of the disc and very thin in the central portion, the eclipse is known

as Tamontya (Dark in the edges). There will be trouble to the crops through locusts and such other pests, and people will have danger from thieves.

[There are six Ītibādhās as stated below :

अतिवृष्टिरनावृष्टिर्मूषकाः शलभाः खगाः (खलाः) ।
अत्यासन्नाश्च राजानः षडेता ईतयः स्मृताः ॥

It means—Excessive rain, drought, rats, locusts, birds (wicked persons) and hostile kings in the neighbourhood. Sage काश्यप says about these ten kinds of eclipses thus :

सव्यगे तु सुभिक्षं स्यादपसव्ये तु तस्कराः ।
लीढे प्रजाः प्रहृष्टाः स्युर्ग्रसनं लोकनाशनम् ॥
निरोधे जनहर्षः स्यादारोहे नृपसङ्क्षयः ।
आमर्दितं चापमर्दे स्वयं क्षुभ्यन्ति पार्थिवाः ॥
स्वच्छं वर्णप्रदेशं यदाघ्रातं तद्विघातयेत् ।
मध्ये तमसि सन्दृष्टे पीडयेन्मध्यदेशजान् ॥
दृष्टे तमसि पर्यन्ते सस्यानामीतिजं भयम् ॥

There is a difference of opinion regarding the effect of the Āghrāta type of eclipse between our author and Sage Kāśyapa who remarks that it will bring about destruction.

In the following seven verses effects of various colours of the eclipsed disc are given.]

श्वेते क्षेमसुभिक्षं ब्राह्मणपीडां च निर्दिशेद्राहौ ।
अग्निभयमनलवर्णे पीडा च हुताशवृत्तीनाम् ॥५३॥

हरिते रोगोल्बणता सस्यानामीतिभिश्च विध्वंसः ।
कपिले शीघ्रगसत्त्वम्लेच्छध्वंसोऽथ दुर्भिक्षम् ॥५४॥

अरुणकिरणानुरूपे दुर्भिक्षावृष्टयो विहगपीडा ।
आधूम्रे क्षेमसुभिक्षमादिशेन्मन्दवृष्टिं च ॥५५॥

कापोतारुणकपिलश्यावाभे क्षुद्भयं विनिर्देश्यम् ।
कापोतः शूद्राणां व्याधिकरः कृष्णवर्णश्च ॥५६॥

विमलकमणिपीताभो वैश्यध्वंसी भवेत्सुभिक्षाय ।
सार्चिष्मत्यग्निभयं गैरिकरूपे तु युद्धानि ॥५७॥

दूर्वाकाण्डश्यामे हारिद्रे वापि निर्दिशेन्मरकम् ।
अशनिभयसम्प्रदायी पाटलकुसुमोपमो राहुः ॥५८॥

पांसुविलोहितरूपः क्षत्रध्वंसाय भवति वृष्टेश्च ।
बालरविकमलसुरचापरूपभृच्छस्त्रकोपाय ॥५९॥

If the eclipsed disc looks white, there will be happiness and prosperity all round, but trouble to the Brahmins. If the colour looks like that of fire, there will be fire-outbreaks and those who work with fire will suffer. If the colour be green, there would be all kinds of diseases afflicting the people, and destruction of crops through *Ītis* i.e. excessive rain, drought etc. If the colour is tawny, there will be famine and destruction of Mlecchas and swift-moving animals like camels. If the colour resembles that of the rays of the rising Sun, there will be famine and drought as well as trouble to birds. If it is grey, there will be prosperity and happiness but limited rains. If the disc appears reddish, or of the colour of the pigeon, or of gold, or yellow-black, people will suffer as a result of famine. If it looks dark or is of the colour of pigeon, Śūdras will suffer from diseases. When its colour resembles that of the spotless jewel (topaz ?) or is yellowish, it will harm the Vaiśyas (traders), but will lead to prosperity. If it resembles the burning flame in colour, there will be fire-outbreaks; if it resembles the colour of minerals, there will be wars. If it looks dark like the Dūrvā grass, or yellowish, there will be epidemics. When Rāhu looks like the Pāṭala flower in colour, there will be risk from lightning and thunderbolts. When Rāhu looks reddish brown, there will be destruction of the Kṣatriyas (fighting men) and rains. If the colour resembles that of the rising Sun, the lotus or the rainbow, it will bring about wars.

[In the following two verses effects of the aspects of different planets on the eclipsed disc are given.]

पश्यन्ग्रस्तं सौम्यो घृतमधुतैलक्षयाय राज्ञां च ।
भौमः समरविमर्दं शिखिकोपं तस्करभयं च ॥६०॥
शुक्रः सस्यविमर्दं नानाक्लेशांश्च जनयति धरित्र्याम् ।
रविजः करोत्यवृष्टिं दुर्भिक्षं तस्करभयं च ॥६१॥

Should Mercury aspect the eclipsed Moon, ghee, honey and oils would become scarce and dear, and kings would come to grief. Should Mars aspect the eclipsed lunar or solar disc, he would cause outbreak of wars, risk from fire and trouble from robbers. Should Venus be the aspecting planet, there would be destruction of crops, and appearance of all kinds of troubles and miseries on

the earth. Should Saturn aspect it, there would be famine, drought and trouble from thieves.

[In the case of Mercury and Venus the aspected eclipsed disc can be only the lunar one, and not the solar one. For, Mercury and Venus can never be at a distance of 180° from the Sun.]

यदशुभमवलोकनाभिरक्तं ग्रहजनितं ग्रहणे प्रमोक्षणे वा ।
सुरपतिगुरुणावलोकिते तच्छममुपयाति जलैरिवाग्निरिद्धः ॥६२॥

Whatever evil effects have been mentioned here as accruing from the aspects of planets on the eclipsed disc either at the commencement or at the termination of the eclipse, would all be warded off by the benefic aspect of Jupiter, as the blazing fire is put out by the pouring of water.

[To ward off the evil effects of planets' aspect on the eclipsed luminary Jupiter should be posited in the 5th, 7th or 9th house from the luminary. The metre is पुष्पिताग्रा.]

ग्रस्ते क्रमान्निमित्तैः पुनर्ग्रहो मासषट्कपरिवृद्ध्या ।
पवनोल्कापातरजःक्षितिकम्पतमोऽशनिनिपातैः ॥६३॥

If at the time of an eclipse (lunar or solar) there should occur portents viz. a strong wind, fall of meteors, dust-storm, earthquake complete darkness, and fall of lightning, the eclipse will recur after 6, 12, 18, 24, 30 and 36 months respectively.

[The commentator here quotes...

उपरक्ते यदा सूर्ये (चन्द्रे?) प्रबलो वाति मारुतः ।
मासषट्के तदा विन्द्याद्राहोरागमनं ध्रुवम् ॥
उल्कायां द्वादशे मासे रजसाष्टादशे तथा ।
भूकम्पे च चतुर्विंशे त्रिंशे तमसि निर्दिशेत् ॥
षट्त्रिंशेऽशनिपाते स्यात्सर्वेषु स्यात् षडुत्तरे ॥

This ancient authority mentions only the solar (lunar ?) eclipse. Now he speaks of conjunction of planets with the eclipsed luminary.]

आवन्तिका जनपदाः कावेरीनर्मदातटाश्रयिणः ।
दृप्ताश्च मनुजपतयः पीड्यन्ते क्षितिसुते ग्रस्ते ॥६४॥

If Mars be conjoined with the eclipsed Sun or the Moon, the people of Avantī, those living on the banks of the Kāverī and the Narmadā (rivers) as well as despotic rulers would be in trouble.

अन्तर्वेदीं सरयूं नेपालं पूर्वसागरं शोणम् ।
स्त्रीनृपयोधकुमारान्सह विद्वद्भिर्बुधो हन्ति ॥६५॥

If Mercury be the planet conjoined, the people living in the country lying between the Ganges and the Jumna, on the banks of the Sarayū, those living on the east coast and on the banks of the Sona, womenfolk, kings, warriors, princes (or boys) and the learned would come to grief.

ग्रहणोपगते जीवे विद्वन्नृपमन्त्रिगजहयध्वंसः ।
सिन्धुतटवासिनामप्युदग्दिशं संश्रितानां च ॥६६॥

If Jupiter is thus eclipsed, there will be destruction of the learned, kings, ministers, elephants, horses, those that reside on the banks of the Indus as well as those that live in the north.

भृगुतनये राहुगते दाशेरककेकयाः सयौधेयाः ।
आर्यावर्ताः शिबयः स्त्रीसचिवगणाश्च पीडयन्ते ॥६७॥

When Venus is thus conjoined with the eclipsed luminary, the people of Dāśeraka, Kekaya, Yaudheya, Āryāvarta and the Śibi country, womenfolk, ministers and tribes will be troubled.

सौरे मरुभवपुष्करसौराष्ट्रिकधातवोऽर्बुदान्त्यजनाः ।
गोमन्तपारियात्राश्रिताश्च नाशं व्रजन्त्याशु ॥६८॥

When Saturn joins Rāhu, the people of Maru (desert), Puṣkara and Saurāṣṭra, minerals, people living in the regions of the Arbuda mountain, people of low-castes, cowherds, and the inhabitants of the Pāriyātra mountain will quickly come to grief.

[In the following 12 verses effects of eclipses occurring in the 12 lunar months beginning with Kārttika are described.]

कार्त्तिक्यामनलोपजीविमगधान्प्राच्याधिपान्कोसलान्
कल्माषानथ शूरसेनसहितान्काशींश्च सन्तापयेत् ।
हन्यादाशु कलिङ्गदेशनृपतिं सामात्यभृत्यं तमो
दृष्टं क्षत्रियतापदं जनयति क्षेमं सुभिक्षान्वितम् ॥६९॥

Should an eclipse, solar or lunar, occur in the lunar month of Kārttika, men who eke out their livelihood through fire, people of Magadha, eastern kings, people of the Kosala country, the Kalmā-

ṣas, the Śūrasenas and those of Kāśi (Benares) will be put to great suffering. The Kaliṅga king along with his ministers and followers will be wiped out. All Kṣatriyas will be afflicted, but all the rest will enjoy happiness and prosperity.

[The metre is शार्दूलविक्रीडित.]

काश्मीरकान्कौशलकान्सपुण्ड्रान्मृगांश्च हन्यादपरान्तकांश्च ।
ये सोमपास्तांश्च निहन्ति सौम्ये सुवृष्टिकृत् क्षेमसुभिक्षकृच्च ॥७०॥

If an eclipse takes place in the month of Mārgaśīrṣa, it will destroy the people of Kashmir, Kosala, and Puṇḍra as well as the animals of the forests and the people of the western border. It will also harm the Soma sacrificers, but it will lead to good rains and to the happiness and prosperity of the people.

[The metre of this and the following verse is उपजाति.]

पौषे द्विजक्षत्रजनोपरोधः ससैन्धवाख्याः कुकुरा विदेहाः ।
ध्वंसं व्रजन्त्यत्र च मन्दवृष्टिं भयं च विन्द्यादसुभिक्षयुक्तम् ॥७१॥

If the eclipse happens in the month of Pauṣa, there will be trouble to Brahmins and Kṣatriyas. The people of the Sindhu regions, the Kukuras and the Videhas will also suffer. There will be scanty rainfall, famine and fear.

माघे तु मातृपितृभक्तवसिष्ठगोत्रान्
स्वाध्यायधर्मनिरतान्करिणस्तुरङ्गान् ।
वङ्गाङ्गकाशिमनुजांश्च दुनोति राहु-
र्वृष्टिं च कर्षकजनाभिमतां करोति ॥७२॥

An eclipse falling in the month of Māgha will afflict people who are devoted to their parents, people born in the Gotra (religious lineage) of Sage Vasiṣṭha, those who are engaged in their sacred studies and performance of religious duties, elephants and horses, people of Bengal, Aṅga and Benares, but will bestow good rains for the joy of the farmers.

[It is to be remembered that the month Māgha derives its name from the constellation Maghā which is presided over by the *manes*. Hence the statement पितृमातृभक्त. The metre is वसन्ततिलका.]

पीडाकरं फाल्गुनमासि पर्व वङ्गाश्मकावन्तिकमेकलानाम् ।
नृत्यज्ञसस्यप्रवराङ्गनानां धनुष्करक्षत्रतपस्विनां च ॥७३॥

An eclipse occurring in the month of Phālguna will prove harmful to the people of Bengal, Aśmaka, Avantī, and those that live on the Mekala mountain, dancers, crops, noble women, bow-makers (i.e. manufacturers of weapons), Kṣatriyas and hermits.

[The metre is उपजाति.]

चैत्र्यां तु चित्रकरलेखकगेयसक्तान्
रूपोपजीविनिगमज्ञहिरण्यपण्यान् ।
पौण्ड्रोड्रकैकयजनानथ चाश्मकांश्च
तापः स्पृशत्यमरपोऽत्र विचित्रवर्षी ॥७४॥

An eclipse falling in the month of Caitra would affect painters, writers, musicians, dancing girls, Vedic scholars, dealers in gold, people of Puṇḍra, Orissa, Kekaya and Aśmaka. There would also be erratic rainfall in the year.

[In all these effects one could discern factors that affect particular professions, regions, castes and types of beings. The metre is वसन्ततिलका.]

वैशाखमासे ग्रहणे विनाशमायान्ति कर्पासतिलाः समुद्गाः ।
इक्ष्वाकुयौधेयशकाः कलिङ्गाः सोपप्लवाः किन्तु सुभिक्षमस्मिन् ॥७५॥

An eclipse taking place in the month of Vaiśākha would destroy cotton, sesamum and green gram. Descendants of Ikṣvāku, the Yaudheyas, the Śakas and the Kaliṅgas would be in trouble, but there would be good crops in the land.

[The metre is इन्द्रवज्रा in this and the following verse.]

ज्येष्ठे नरेन्द्रद्विजराजपत्न्यः सस्यानि वृष्टिश्च महागणाश्च ।
प्रध्वंसमायान्ति नराश्च सौम्याः साल्वैः समेताश्च निषादसङ्घः ॥७६॥

An eclipse taking place in the month of Jyeṣṭha will destroy kings, queens, Brahmins, crops, rains, large groups of men, gentle people, the Sālvas and the tribe of hunters.

आषाढपर्वण्युदपानवप्रनदीप्रवाहान् फलमूलवार्त्तान् ।
गान्धारकाश्मीरपुलिन्दचीनान् हतान्वदेन्मण्डलवर्षमस्मिन् ॥७७॥

An eclipse falling in the month of Āṣāḍha will destroy the banks of wells, tanks etc., rivers, those who live on roots and fruits, the people of Gāndhāra, Kashmir, Pulinda and China. The rains too will not be evenly distributed.

[The metre is उपजाति.]

काश्मीरान्सपुलिन्दचीनयवनान्हन्यात्कुरुक्षेत्रजान्
गान्धारानपि मध्यदेशसहितान्दृष्टो ग्रहः श्रावणे ।
काम्बोजैकशफांश्च शारदमपि त्यक्त्वा यथोक्तानिमा-
नन्यत्र प्रचुरान्नहृष्टमनुजैर्धात्रीं करोत्यावृताम् ॥७८॥

An eclipse occurring in the month of Śrāvaṇa will harm the following: the people of Kashmir, the Pulindas (hunters or forest tribes), the Chinese, the Yavanas, people of Kurukṣetra, Gāndhāra, the Central region, and Kāmboja as well as the animals with un-cloven hoofs and autumnal grains. All the rest and other places will enjoy happiness and prosperity.

[The metre is शार्दूलविक्रीडित.]

कलिङ्गवङ्गान्मगधान्सुराष्ट्रान् म्लेच्छान्सुवीरान्दरदाश्मकांश्च ।
स्त्रीणां च गर्भानसुरो निहन्ति सुभिक्षकृद्भाद्रपदेऽभ्युपेतः ॥७९॥

If the eclipse occurs in the month of Bhādrapada, it will destroy the people of Kaliṅga, Bengal, Magadha and Surāṣṭra, the Mlecchas, the Suvīras, the Daradas, the Aśmakas, and children in the womb. However, there will be plenty of food in the land.

[The metre is उपजाति.]

काम्बोजचीनयवनान्सह शल्यहृद्भि-
र्वाह्लीकसिन्धुतटवासिजनांश्च हन्यात् ।
आनर्तपौण्ड्रभिषजश्च तथा किरातान्
दृष्टोऽसुरोऽश्वयुजि भूरिसुभिक्षकृच्च ॥८०॥

When the eclipse takes place in the month of Āśvina, the people of Kāmboja, China, the Yavanas, the Vāhlīkas, surgeons, people living on the banks of the Indus, in the Ānarta country, the Pauṇḍras (residents of Puṇḍra), physicians and the Kirātas (hunters) will come to grief. But there will be plenty of food and happiness.

[Our author states succinctly in one verse the effects of eclipses taking place in several lunar months in his समाससंहिता thus—

अश्वयुजि माघकार्त्तिकभाद्रपदेष्वागतः सुभिक्षकरः ।
राहुरवशिष्टमासेष्वशुभकरो वृष्टिधान्यानाम् ॥

The metre is वसन्ततिलका. Next he speaks of the ten kinds of the end of eclipses. See also verse 43 *supra*.]

हनुकुक्षिपायुभेदा द्विर्द्विः सञ्छर्दनं च जरणं च ।
मध्यान्तयोश्च विदरणमिति दश शशिसूर्ययोर्मोक्षाः ॥८१॥

The end of an eclipse, solar or lunar, is of ten varieties : (i) *Dakṣiṇa hanu*, (ii) *Vāma hanu*, (iii) *Dakṣiṇakukṣi*, (iv) ***Vāmakukṣi***, (v) *Dakṣiṇapāyu*, (vi) *Vāmapāyu*, (vii) *Sañchardana* (viii) ***Jaraṇa***, (ix) *Madhyavidaraṇa*, *and* (x) *Antavidaraṇa*.

[The last is also called *Antyavidaraṇa*. The definitions and effects of these ten kinds of Mokṣa or release are given in the following nine verses.]

आग्नेय्यामपगमनं दक्षिणहनुभेदसञ्ज्ञितं शशिनः ।
सस्यविमर्दो मुखरुङ्नृपपीडा स्यात्सुवृष्टिश्च ॥८२॥

If the eclipse begins to leave in the South-eastern quarter of the lunar disc, it is called *Dakṣiṇahanubheda* (Break of the Southern or right Chin). The effect of such a release would be destruction of crops, appearance of facial diseases, trouble to the rulers, and good rains.

[Sage Kāśyapa says—

दक्षिणो हनुभेदः स्याच्चाग्नेय्यां यदि गच्छति ।
सस्यनाशं च कुरुते नृपभङ्गं सुदारुणम् ॥]

पूर्वोत्तरेण वामो हनुभेदो नृपकुमारभयदायी ।
मुखरोगं शस्त्रभयं तस्मिन्विन्द्यात्सुभिक्षं च ॥८३॥

If the release of the lunar orb occurs in its North-eastern part, it is termed *Vāmahanubheda*—Break of the left chin. In consequence of this there will be trouble and danger to the king's son, facial diseases and fear of armed conflict. However, there will be plenty of food grains in the land.

[Cf. Sage Kāśyapa—

पूर्वोत्तरोऽपरो भेदो नृपपुत्रभयप्रदः ।]

दक्षिणकुक्षिविभेदो दक्षिणपार्श्वेन यदि भवेन्मोक्षः ।
पीडा नृपपुत्राणामभियोज्या दक्षिणा रिपवः ॥८४॥

If the release takes place on the Southern side of the lunar disc, it is called the *Dakṣiṇakukṣibheda*—Break of the right belly. In consequence of this there will be trouble to the princes and conflict with the enemies living to the south.

[Cf. Kāśyapa—

दक्षिणः कुक्षिभेदः स्याद्वामे मोक्षो भवेद्यदि ।
राजपुत्रभयं तत्र दक्षिणाशाद्विषां वधः ॥

वामस्तु कुक्षिभेदो यद्युत्तरमार्गसंस्थितो राहुः ।
स्त्रीणां गर्भविपत्तिः सस्यानि च तत्र मध्यानि ॥८५॥

If the end of the eclipse occurs on the Northern side of the Moon's disc, it is termed Vāmakukṣibheda—Break of the left belly. As a result of this women will have miscarriages and the crops will be moderate.

[Cf. Kāśyapa—

सौम्याशां तु यदा मोक्षो वामकुक्षिविभेदतः ।
स्त्रीणां गर्भविनाशाय सौम्याशाधिपतेर्यथा ॥

According to this Sage there will be in addition the destruction of the king who rules over the territory in the north].

नैर्ऋतवायव्यस्थौ दक्षिणवामौ तु पायुभेदौ द्वौ ।
गुह्यरुगल्पा वृष्टिर्द्वयोस्तु राज्ञीक्षयो वामे ॥८६॥

Should the liberation take place on the South-western side of the Moon's disc, it would be designated as *Dakṣiṇapāyubheda*—Break of the southern or right anus—while the one in the North-western side, *Vāmapāyubheda*—Break of the left anus. In both the cases the effect would be that people will suffer from diseases of the anus and the generating organs. There will be little rain. In the case of the *Vāmapāyu* there will be the death of the queen of the land.

[Cf. Kāśyapa—

पायुभेदगते राहौ वायवीनैर्ऋताशयोः ।
गुह्यरोगभयं विन्द्याद्वामे राज्ञीभयं तथा ॥]

पूर्वेण प्रग्रहणं कृत्वा प्रागेव चापसर्पेत ।
सञ्छर्दनमिति तत्क्षेमसस्यहार्दिप्रदं जगतः ॥८७॥

When the commencement and end of the eclipse are both on the eastern side of the lunar disc, it is called *Sañchardana*—Vomiting. It will lead to happiness, peace, goodwill and prosperity as well as good crops.

[Cf. Kāśyapa—

ग्रासमोक्षौ यदा पूर्वे छर्दनं तु तदा भवेत् ।
क्षेमहार्दिप्रदं ज्ञेयं सस्यनिष्पत्तिकारकम् ॥]

प्राक्प्रग्रहणं यस्मिन्पश्चादपसर्पणं तु तज्जरणम् ।
क्षुच्छस्त्रभयोद्विग्ना न शरणमुपयान्ति तत्र जनाः ॥८८॥

If in an eclipse the beginning is on the eastern side and the

liberation on the western side of the Moon's disc, it is called *Jaraṇa* —Decaying. As a result of this people will be troubled by hunger and threat of weapons and consequently be utterly helpless.

[Cf. Kāśyapa—

पूर्वेण ग्रसते राहुरपरस्यां विमुञ्चति ।
क्षुत्तस्करभयं तत्र मोक्षस्तु जरणं स्मृतम् ॥]

मध्ये यदि प्रकाशः प्रथमं तन्मध्यविदरणं नाम ।
अन्तःकोपकरं स्यात्सुभिक्षदं नातिवृष्टिकरम् ॥८६॥

If the liberation starts from the middle of the Moon's disc and if that part becomes bright at first, it is called *Madhya vidaraṇa* —cleaving in the middle. Its consequences would be disaffection in the king's army, and sparse rains, but good crops.

[Cf. Kāśyapa—

यदा प्रकाशो मध्ये स्याद् दुर्भिक्षमरकं तदा ।

In the light of Kāśyapa's statement it would be better if we interpret सुभिक्षदं etc. in the text with the न as applicable to both the preceding word and the following one. Then it would mean—Neither good crops nor good rains. For, good rains and good crops always go together.]

पर्यन्तेषु विमलता बहुलं मध्ये तमोऽन्त्यदरणाख्यः ।
मध्याख्यदेशनाशः शारदसस्यक्षयश्चास्मिन् ॥९०॥

If at first there appears brightness all round leaving thick darkness in the middle of the lunar orb, it is called *Antyadaraṇa*—Piercing at the end. Consequently the central region of the land and the autumnal crops would suffer destruction.

[Cf. Kāśyapa—

पर्यन्ते विमलत्वं स्यात्तमो मध्ये यदा भवेत् ।
मध्याख्यदेशनाशः स्याच्छरत्सस्यं विनश्यति ॥]

एते सर्वे मोक्षा वक्तव्या भास्करेऽपि किन्त्वत्र ।
पूर्वा दिक् शशिनि यथा तथा रवौ पश्चिमा कल्प्या ॥९१॥

All these ten kinds of liberations that have been mentioned with reference to the lunar eclipse should also be applied to solar eclipses as well, but the only difference between the two is that wherever the *east* has been stated for the Moon, *west* should be taken for the Sun. Similarly in the case of other pairs of quarters.

मुक्ते सप्ताहान्तः पांसुनिपातोऽन्नसङ्क्षयं कुरुते ।
नीहारो रोगभयं भूकम्पः प्रवरनृपमृत्युम् ॥६२॥

उल्का मन्त्रिविनाशं नानावर्णा घनाश्च भयमतुलम् ।
स्तनितं गर्भविनाशं विद्युन्नृपदंष्ट्रिपरिपीडाम् ॥६३॥

परिवेषो रुक्पीडां दिग्दाहो नृपभयं च साग्निभयम् ।
रूक्षो वायुः प्रबलश्चौरसमुत्थं भयं धत्ते ॥६४॥

निर्घातः सुरचापं दण्डश्च क्षुद्भयं सपरचक्रम् ।
ग्रहयुद्धे नृपयुद्धं केतुश्च तदेव सन्दृष्टः ॥६५॥

अविकृतसलिलनिपातैः सप्ताहान्तः सुभिक्षमादेश्यम् ।
यच्चाशुभं ग्रहणजं तत्सर्वं नाशमुपयाति ॥६६॥

If after the termination of an eclipse there should arise a dust-storm in the place within seven days, it will cause famine ; if there be heavy mist, there would be outbreak of diseases ; if there be an earthquake, death of a leading king ; if there be fall of a meteor, destruction of a minister ; if there appear clouds of many colours, extreme panic ; if there be thunder, miscarriages ; if there be lightning, trouble to kings and tusked animals (or from kings and snakes) ; if there occur a misty circle around the Sun or the Moon, outbreak of diseases ; if there be false fires in the quarters, risk to the king and danger from fire ; if there be fierce dry winds, trouble from robbers ; if there be a clap of portentous thunder, or rainbow or Daṇḍa (a rod-like appearance of the clouds), danger of famine and attack by an enemy's army ; if there be a planetary warfare, wars among the kings ; and if Ketu (Comet) be seen, the same effect, i.e., wars. If there should be normal rains (without any unnatural features) within these seven days, there would be prosperity and plenty of food, and whatever evil was indicated by the eclipse, all that would be completely warded off.

[Cf. the समाससंहिता—

परुषपवनाभ्रगर्जितविद्युत्परिवेषभूप्रकम्पाद्याः ।
सप्ताहान्तर्न शुभा ग्रहणनिवृत्तौ शुभा वृष्टिः ॥

also वृद्धगर्ग—

अथेन्दुग्रहनिर्मुक्ते सप्ताहान्तर्भवेद्यदि ।
पांसुवर्षोऽन्ननाशः स्यान्नीहारो रोगवृद्धये ॥
नृपनाशाय भूकम्प उल्का मन्त्रिविपत्तये ।
रोगाय परिवेषः स्याद्भयायैवाभ्रसम्प्लवः ॥

विद्युद्गर्भविनाशाय दिग्दाहोऽग्निविवृद्धये ।
निर्घातेन्द्रधनुर्दण्डा दुर्भिक्षाय भयाय च ॥
पवनः प्रबलो रूक्षश्चौरोपद्रवसूचकः ।
सर्वोपद्रवनाशः स्यात्सम्यग्वृष्टिर्भवेद्यदि ॥
यद्राहुचरितं प्रोक्तं चन्द्रग्रहणहेतुकम् ।
तदेव सकलं सूर्ये वेदितव्यं शुभाशुभम् ॥]

सोमग्रहे निवृत्ते पक्षान्ते यदि भवेद् ग्रहोऽर्कस्य ।
तत्रानयः प्रजानां दम्पत्योर्वैरमन्योन्यम् ॥९७॥

Should a solar eclipse occur at the end of the fortnight after a lunar eclipse, people would become unruly and unjust in their behaviour and couples would be at loggerheads.

अर्कग्रहात्तु शशिनो ग्रहणं यदि दृश्यते ततो विप्राः ।
नैकक्रतुफलभाजो भवन्ति मुदिताः प्रजाश्चैव ॥९८॥

Should a lunar eclipse take place at the end of the next fortnight after a solar eclipse, the Brahmins would perform many sacrifices and be blessed with the fruit thereof, and all the subjects would be happy and contented.

[When an eclipse, solar or lunar, takes place, all persons are advised to observe some rules regarding food, recreation, etc. Those persons whose natal star or sign is affected by this are, however, advised to perform some propitiatory rituals including gifts. These are explained in the Matsya Purāṇa, Chapter 67. Devout Hindus abstain from food, sleep, etc. during an eclipse. For, though they may not be aware of the scientific reason for it, yet they feel that the period of an eclipse is a critical one, when mysterious cosmic forces are released, which when properly attuned through prayers and meditations lead to beneficial results.]

भौमचारः ॥६॥

Chapter VI—Transit of Mars

यद्युदयर्क्षाद्वक्रं करोति नवमाष्टसप्तमर्क्षेषु ।
तद्वक्त्रमुष्णमुदये पीडाकरमग्निवार्त्तानाम् ॥१॥

If Mars should start his retrograde motion while passing through a constellation that happens to be the 7th, 8th or 9th from the one in which he emerged after his conjunction with the Sun (i.e. eclipse), it (the emerging face) would be called *Uṣṇavaktra* or *Hot Face.* It is harmful to those who work on fire, such as the smiths, cooks and sacrificers.

[Cf. वृद्धगर्ग—

उदयान्नवमे कुर्यादष्टमे सप्तमेऽपि वा ।
निवृत्तिं लोहिताङ्गस्तु तदुष्णं वक्त्रमुच्यते ॥
नरोऽग्निजीविनो ये च पचन्ति च दहन्ति च ।
तेषामुत्पद्यते तापो जायते धनसङ्क्षयः ॥

The author mentions in all five *Faces* of Mars.]

द्वादशदशमैकादशनक्षत्राद्वक्रिते कुजेऽश्रुमुखम् ।
दूषयति रसानुदये करोति रोगानवृष्टिं च ॥२॥

If Mars begins his retrograde motion while passing through the 10th, 11th or the 12th star reckoned from the one wherein he rises after eclipse, it is called *Aśrumukha* or *Tear-Face.* Consequently, he will spoil all juices or tastes, and cause diseases and drought at his next emergence from combustion.

[Cf. वृद्धगर्ग—

दशमैकादशे वापि द्वादशे वापि वक्रिते ।
लोहिताङ्गे ग्रहे ज्ञेयं वक्त्रमश्रुमुखं च तत् ॥
तत्र वर्षति पर्जन्यो दूषयित्वा शुभान् रसान् ।
ते दुष्टा दूषयन्त्याशु नृणां धातूंस्तथा भृशम् ॥
बहवो व्याधयः क्रूरा उत्पद्यन्ते शरीरिणाम् ।
बहुभिः कारणैरेतैस्ततो लोकः प्रलीयते ॥]

व्यालं त्रयोदशर्क्षाच्चतुर्दशाद्वा विपच्यतेऽस्तमये ।
दंष्ट्रिव्यालमृगेभ्यः करोति पीडां सुभिक्षं च ॥३॥

If the retrogression referred to above starts when Mars moves through the 13th or 14th star, it is known as *Vyāla-Vaktra* or *Snake-Mouth*. It will fructify when Mars gets eclipsed next time. Consquently, people will be troubled by snakes (or tusked animals), wild elephants and beasts, but they will enjoy prosperity or abundant food.

[Cf. Sage गर्ग—

त्रयोदशे च नक्षत्रे यदि वापि चतुर्दशे ।
निवृत्तं कुरुते भौमस्तद्वक्त्रं व्यालमुच्यते ॥
भवन्ति प्रचुरा व्यालास्तेभ्यो लोकभयं वदेत् ।
नृपाणामशुभं विन्द्यात्सस्यसम्पत्तिमादिशेत् ॥

also पराशर—

त्रयोदशचतुर्दशयोः सस्यदंष्ट्रिव्यालप्राबल्यं हिरण्यसञ्चयं च ।]

रुधिराननमिति वक्त्रं पञ्चदशात् षोडशाच्च विनिवृत्ते ।
तत्कालं मुखरोगं सभयं च सुभिक्षमावहति ॥४॥

If Mars begins his retrogression while passing through the 15th or 16th asterism counted from the one occupied by him at the time of his emergence, that *face* is known as *Rudhirānana* or *Blood-Face*. This will produce immediately facial diseases and panic, but it will also bring about prosperity.

[Cf. गर्ग—

यदि पञ्चदशर्क्षे तु भूसुतः षोडशेऽपि वा ।
निवृत्तं कुरुते वक्रस्तद्विदुर्लोहिताननम् ॥
दीप्तिमन्तः पार्थिवाश्च भवन्ति प्रथिता भुवि ।
क्षत्रकोपश्च सुमहान् मुखरोगा भवन्ति च ॥

also पराशर—

पञ्चदशषोडशयोर्मुखरोगो नृपक्षोभः शस्त्रकोपश्च ॥]

असिमुसलं सप्तदशादष्टादशतोऽपि वा तदनुवक्रे ।
दस्युगणेभ्यः पीडां करोत्यवृष्टिं सशस्त्रभयाम् ॥५॥

When the retrograde motion of Mars commences when he passes through the 17th or 18th asterism from the one occupied by him at the time of combustion, it (the *face*) is called *Asimusala* or *Sword-Stave*. When Mars becomes direct after this, people will be troubled by bands of robbers, drought and risk from weapons.

[The reader would have noticed in verse 3 and onwards that the counting of asterisms is done not from the one in which Mars emerges from eclipse, but from the one in which he gets eclipsed. This is made clear by the use of the word 'अस्तमये' in verse 3. Now compare what sage *Garga* says :

सप्तदशेऽष्टादशे वा लोहिताङ्ग निवर्तिते
निस्त्रिंशमुसलं नाम तद्वक्त्रं परिकीर्तितम् ॥
पशुपुत्रधनं धान्यमाहरन्ते तु दस्यवः ।
प्राणिनां जीवनं हन्ति जायते शस्त्रसम्भ्रमः ॥

also पराशर—

"सप्तदशेऽष्टादशे वा दस्युगणैः प्रजानामुपद्रवमवृष्टिं शस्त्रभयं च" ॥]

भाग्यार्यमोदितो यदि निवर्तते वैश्वदेवते भौमः ।
प्राजापत्येऽस्तमितस्त्रीनपि लोकान्निपीडयति ॥६॥

Should Mars begin his retrogression in the star *Uttarāṣāḍha* after being released from eclipse in the star *Pūrva* or *Uttara Phalgunī*, and get eclipsed again in the asterism Rohiṇī, he would afflict the three worlds with untold sufferings.

[After disposing of the effects of the five *Faces* or Vaktra of Mars, the author now deals with the effects of some of the asterisms connected with his retrogression and combustion or release.

Cf. पराशर—

फाल्गुन्यामुदयं कृत्वा वक्रं स्याद्वैश्वदैवते ।
प्राजापत्ये प्रवासश्च त्रैलोक्यं तत्र पीड्यते ॥]

श्रवणोदितस्य वक्रं पुष्ये मूर्द्धाभिषिक्तपीडाकृत् ।
यस्मिन्नृक्षेऽभ्युदितस्तद्दिग्व्यूहाञ्जनान् हन्ति ॥७॥

Should Mars emerge from his conjunction with the Sun in the asterism Śravaṇa and become retrograde in the star Puṣya, kings would be in jeopardy. Similarly the people, countries and things denoted by the star in which he re-emerges would come to grief.

[See chapters XIV and XV for the countries, peoples, etc. denoted by the stars.

Cf. पराशर—

उदितः श्रवणे भौमः पुष्ये वक्रं चरेद्यदि ।
मूर्द्धाभिषिक्ता राजानो विनश्येयुः परस्परम् ॥
यथा जनपदव्यूहे दिग्विभागः प्रदर्शितः ।
तस्य वै मोहितं कुर्याल्लोहिताङ्गस्तथा मुखम् ॥]

मध्येन यदि मघानां गतागतं लोहितः करोति ततः ।
पाण्ड्यो नृपो विनश्यति शस्त्रोद्योगाद्भयमवृष्टिः ॥८॥

Should Mars start his retrogression while passing through the cluster of stars comprising Maghā, the Pāṇḍya ruler would meet with his end, and there would be drought and panic resulting from fighting.

भित्त्वा मघां विशाखां भिन्दन्भौमः करोति दुर्भिक्षम् ।
मरकं करोति घोरं यदि भित्त्वा रोहिणीं याति ॥९॥

Should Mars first cut the star Maghā and then Viśākhā, there would be famine in the country. Should he cut the star Rohiṇī, there would be great mortality in the land.

दक्षिणतो रोहिण्याश्चरन्महीजोऽर्घवृष्टिनिग्रहकृत् ।
धूमायन्सशिखो वा विनिहन्यात्पारियात्रस्थान् ॥१०॥

If Mars should pass through the southern side of Rohiṇī, he would cause drought and slump in the market. Should he appear emitting smoke or flames, he would destroy the people living in the region of the Pāriyātra mountain.

प्राजापत्ये श्रवणे मूले त्रिषु चोत्तरेषु शाक्रे च ।
विचरन् घननिवहानामुपघातकरः क्षमातनयः ॥११॥

The transit of Mars through the following stars viz. Rohiṇī, Śravaṇa, Mūla, the three Uttaras and Jyeṣṭha, would destroy the formation of clouds.

[Here the author speaks of the harmful effects of the mere transit of Mars through the above esterisms. This is one of the methods of predicting drought.]

चारोदयाः प्रशस्ताः श्रवणमघादित्यहस्तमूलेषु ।
एकपदाश्विविशाखाप्राजापत्येषु च कुजस्य ॥१२॥

The transit and rising of Mars after conjunction with the Sun in the asterisms Śravaṇa, Maghā, Punarvasu, Hasta, Mūla, Pūrvabhādra, Aśvinī, Viśākhā and Rohiṇī will prove auspicious.

[This verse gives a general rule to the effect that Mars does good to the world when he transits through or rises in the above asterisms. This must be taken in conjunction with what the author has stated in the previous verse.]

विपुलविमलमूर्तिः किंशुकाशोकवर्णः
स्फुटरुचिरमयूखस्तप्तताम्रप्रभाभः ।
विचरति यदि मार्गं चोत्तरं मेदिनीजः
शुभकृदवनिपानां हार्दिदश्च प्रजानाम् ॥१३॥

If Mars being possessed of a large and bright form, red colour resembling the Kiṁśuka and Aśoka flowers, brilliant and charming rays and lustre like that of red-hot molten copper, should move along the Northern Path (or to the north of the star he is in), he would prove beneficial to the kings and bring peace and joy to the subjects.

[Cf. गर्ग—

याम्यादिपितृपर्यन्तं नवर्क्षं मार्गमुत्तरम् ।
भाग्यादिनैरृतान्तं तु मध्यमं मार्गमुच्यते ॥
आषाढाद्याश्विनान्तं तु दक्षिणं समुदाहृतम् ।
सौम्यमार्गस्थितो भौमः प्रजानामुपकारकः ॥
मध्यमे मध्यफलदो याम्ये तु भयदः स्मृतः ॥

In these verses Sage *Garga* speaks of the *Northern*, the *Middle* and the *Southern Path* for Mars. The nine stars beginning from Bharaṇī come under the *Northern Path*, the nine from Pūrvaphalgunī come under the *Middle Path*, and lastly the nine stars from Pūrvāṣāḍha under the *Southern Path*. It is also an astrological principle that a planet situated to the north of an asterism gives good results. The metre is मालिनी.]

बुधचारः ॥७॥

Chapter VII—Mercury's Transit

नोत्पातपरित्यक्तः कदाचिदपि चन्द्रजो व्रजत्युदयम् ।
जलदहनपवनभयकृद्धान्यार्घक्षयविवृद्ध्यै ॥१॥

Never does Mercury reappear after his eclipse by the Sun unaccompanied by any unusual (portentous)phenomenon. Generally at such times he creates danger to the people through water, fire or wind, and causes extraordinary fluctuations in the prices of food grains.

[Mercury's movements must be studied by astrologers and economists for predicting market trends in certain periods.

Cf. the समाससंहिता—

उदयं याति शशिसुतो नोत्पातविवर्जितः कदाचिदपि ।
पवनाग्निसलिलभयदो धान्यार्घवृद्धिक्षयकृद्वा ॥

also वृद्धगर्ग—

अवर्षे कुरुते वर्षं वर्षे वर्षं न गच्छति
भये च कुरुते क्षेमं सर्वत्र प्रतिलोमगः ॥

also कश्यप—

नाकस्माद्दर्शनं याति विनोत्पातेन सोमजः ।
भयवातातपहिमैरर्घवृद्धिक्षयादिभिः ॥]

विचरञ्छ्रवणधनिष्ठाप्राजापत्येन्दुवैश्वदेवानि ।
मृद्नन् हिमकरतनयः करोत्यवृष्टिं सरोगभयाम् ॥२॥

When Mercury passes through the stars Śravaṇa, Dhaniṣṭhā, Rohiṇī, Mṛgaśiras and Uttarāṣāḍha and thus cuts them across, he creates drought, diseases and panic.

[Cf. कश्यप—

रोहिणीं वैश्वदेवं च सौम्यवैष्णववासवान् ।
शशिजश्च यदा हन्ति प्रजा रोगैश्च पीडयेत् ॥

Here we have to note the wording 'मृद्नन्' in the text and 'हन्ति' in Kaśyapa's work. This should make us believe that the untoward effects mentioned here would take place only if mercury cuts across the particular asterisms, and not otherwise.]

रौद्रादीनि मघान्तान्युपाश्रिते चन्द्रजे प्रजापीडा ।
शस्त्रनिपातक्षुद्भयरोगानावृष्टिसन्तापैः ॥३॥

When Mercury passes through the five constellations beginning with Ārdrā, people will be afflicted as a result of clash of arms, hunger, fright, diseases, drought and sorrow.

[Here the author speaks of the effect of Mercury's movement through some of the stars. But Kaśyapa refers to the cutting of the stars

Cf. कश्यप—

रौद्रादीनि यदा पञ्च नक्षत्राणीन्दुनन्दनः ।
भिनत्ति शस्त्रदुर्भिक्षव्याधिभिः पीड्यते जगत् ॥]

हस्तादीनि चरन् षड्ऋक्षाण्युपपीडयन्गवामशुभः ।
स्नेहरसार्घविवृद्धिं करोति चोर्वी प्रभूतान्नाम् ॥४॥

When Mercury moves through the six stars beginning with Hasta, cutting across them, prices of oils, and juices will shoot up, there will be plenty of food in the country, but the cattle will suffer.

[The word *Sneha* means something that lubricates. So it includes ghee. Rasa means honey, jaggery and such other things.

Cf. कश्यप—

हस्तादीनि चरन् षड्वै नक्षत्राणीन्दुनन्दनः ।
गवामशुभदः प्रोक्तः सुभिक्षक्षेमकारकः ॥

There is a metrical flaw in the first quarter of this verse.]

आर्यम्णं हौतभुजं भद्रपदामुत्तरां यमेशं च ।
चन्द्रस्य सुतो निघ्नन्प्राणभृतां धातुसङ्क्षयकृत् ॥५॥

When Mercury cuts across the stars Uttaraphalgunī, Kṛttikā, Uttarabhādrapada and Bharaṇī, all living beings will be afflicted with diseases arising from the vitiation or diminution of the seven constituent elements of the body viz. muscle, bone, blood, skin, semen, fat and marrow.

[According to Āyurveda the seven elements are : रस, असृक्, मांस, मेदस् अस्थि, मज्जा and शुक्र. According to some there are ten elements including केश, त्वक् and स्नायु.

Cf. कश्यप—

भरणीकृत्तिकार्यम्णमहिर्बुध्न्यं च चन्द्रजः ।
चरन्धातुविनाशाय प्राणिनां परिकीर्तितः ॥]

आश्विनवारुणमूलान्युपमृद्नन् रेवतीं च चन्द्रसुतः ।
पण्यभिषग्नौजीविकसलिलजतुरगोपघातकरः ॥६॥

When Mercury transits afflicting the stars Aśvinī, Śatabhiṣaj, Mūla and Revatī, merchants (merchandise ?), physicians, sailors,

substances derived from water, such as pearls, conch shells etc., and horses will come to grief.

[Cf. कश्यप—

रेवतीं वारुणं मूलमश्विनीं चोपमर्दयन् ।
बुधो वणिग्भिषग्वाहाब्जलोत्थांश्च विनाशयेत् ॥]

पूर्वाह्वक्षत्रितयादेकमपीन्दोः सुतोऽभिमृद्नीयात् ।
क्षुच्छस्त्रतस्करामयभयप्रदायी चरञ्जगतः ॥७॥

When Mercury cuts through any one of the three Pūrva stars, (Pūrvaphalgunī, Pūrvāṣāḍha and Pūrvabhādra), people will suffer from hunger, armed conflict, robbers, diseases and panic.

[Cf. the following—

पूर्वात्रये चरन्सौम्यो भेदं कृत्वा यदि व्रजेत् ।
क्षुच्छस्त्रतस्करभयैः करोति प्राणिनां वधम् ॥]

प्राकृतविमिश्रसङ्क्षिप्ततीक्ष्णयोगान्तघोरपापाख्याः ।
सप्त पराशरतन्त्रे नक्षत्रैः कीर्तिता गतयः ॥८॥

Seven courses of Mercury named (i) Prākṛtā, (ii) Vimiśrā, (iii) Saṁkṣiptā, (iv) Tīkṣṇā, (v) Yogāntā, (vi) Ghorā and (vii) Pāpā, have been mentioned in the Tantra (Scientific work) of Sage Parāśara, on the basis of the asterisms.

[The तन्त्र mentioned by our author must be 'पराशरसंहिता'. Some translators have taken the name of the last course to be पापाख्या, while actually it is पापा as shown by वृद्धगर्ग.]

प्राकृतसञ्ज्ञा वायव्ययाम्यपैतामहानि बहुलाश्च ।
मिश्रा गतिः प्रदिष्टा शशिशिवपितृभुजगदैवानि ॥९॥
सङ्क्षिप्तायां पुष्यः पुनर्वसुः फल्गुनीद्वयं चेति ।
तीक्ष्णायां भद्रपदाद्वयं सशाक्राश्वयुक् पौष्णम् ॥१०॥
योगान्तिकेति मूलं द्वे चाषाढे गतिः सुतस्येन्दोः ।
घोरा श्रवणस्त्वाष्ट्रं वसुदैवं वारुणं चैव ॥११॥
पापाख्या सावित्रं मैत्रं शक्राग्निदैवतं चेति ।

The course is known as *Prākṛtā* when Mercury passes through Bharaṇī, Kṛttikā, Rohiṇī or Svātī. It is *Miśrā* when the star is Mṛgaśiras, Ārdrā, Āśleṣā or Maghā. In the course called *Saṁkṣiptā* Mercury transits through Punarvasu, and the two Phalgunīs. The gait is called *Tīkṣṇā* when his transit takes place through the two Bhadrapadās, Jyeṣṭhā, Aśvinī and Revatī. In *Yogāntā* Mercury moves through Mūla, Pūrvāṣāḍha and Uttarāṣāḍha. In *Ghorā* he moves through Śravaṇa, Citrā, Dhaniṣṭhā and Śatabhiṣaj. Lastly

in the course known as *Pāpa* Mercury courses through Hasta, Anurādhā and Viśākhā.

> उदयप्रवासदिवसैः स एव गतिलक्षणं प्राह ॥१२॥
> चत्वारिंशत् त्रिंशद् द्विसमेता विंशतिर्द्विनवकं च ।
> नव मासार्द्धं दश चैकसंयुताः प्राकृताद्यानाम् ॥१३॥

The same authority (i.e. sage Parāśara) has given the duration of visibility and combustion of Mercury in the seven courses in terms of days as 40, 30, 22, 18, 9, 15, and 11 days respectively.

[The idea is that if Mercury gets eclipsed or rises in his first course, he will remain invisible or visible for 40 days.

Cf. वृद्धगर्ग—

> चत्वारिंशत्प्राकृतायां गत्वावालक्ष्यते बुधः ।
> मासमेकं विमिश्रायां दर्शयित्वास्तमर्हति ॥
> अह्नां द्वाविंशतिं सार्द्धं सङ्क्षिप्तामेत्य लक्ष्यते ।
> अष्टादशाहं तीक्ष्णायां घोरायां दश पञ्च च ॥
> पापायां पादहीनानि तथैकादश तिष्ठति ।
> योगान्तिक्यामिन्दुसूनुर्नवाहं लक्ष्यते तथा ॥
> चारकालो य एवोक्तः सोमपुत्रस्य भागशः ।
> अस्तकालः स एव स्यात्सूर्यमण्डलचारिणः ॥

There is difference of opinion between Parāśara and Vṛddha Garga in that the latter states that in the third (Saṁkṣiptā) course the duration of visibility or otherwise is $22\frac{1}{2}$ days and in the last it is $10\frac{3}{4}$ days. Our author follows Parāśara and says as follows in the समाससंहिता—

> प्राकृतविमिश्रसङ्क्षिप्ततीक्ष्णयोगान्तघोरपापाख्याः ।
> गतयो लक्षणमासां नोदयदिवसैः स्फुटं भवति ॥
> स्पष्टा पराशरमते स्वाती च प्राकृता त्रिभं याम्यात् ।
> मिश्रा गतिः शशिशेखरभुजगपितृदेवतासौम्यैः ॥
> सङ्क्षिप्ता नाम गतिः पुनर्वसुः फल्गुनीद्वयं पुष्यः ।
> तीक्ष्णा भद्रपदाद्यं नक्षत्रचतुष्टयं ज्येष्ठा ॥
> मूलत्र्यृक्षं योगा घोरा श्रवणत्रिभं च सत्वाष्ट्रम् ।
> पापाख्या तु विशाखा हस्तो मैत्रं च शशिसूनोः ॥

कश्यप agrees with पराशर and says :

> चत्वारिंशत्तथा त्रिंशद्दिनानि द्वौ च विंशतिः ।
> अष्टादशार्द्धमासं च दश चैकयुतानि च ॥
> नव च प्राकृताद्यासु सोमजस्तूदितस्तथा ।

अस्तं गतः सर्वकालं तिष्ठतीति विनिश्चयः ॥

Next the author gives the effects of these courses.]

प्राकृतगत्यामारोग्यवृष्टिसस्यप्रवृद्धयः क्षेमम् ।
संक्षिप्तमिश्रयोर्मिश्रमेतदन्यासु विपरीतम् ॥१४॥

When Mercury is in his Prākṛtā course, people will enjoy health, happiness, good rains and bumper crops. In the Saṁkṣiptā and Miśrā courses the effects would be of a mixed nature, in the rest they would be quite untoward.

[Cf. गर्ग—

क्षेमारोग्यसुभिक्षेषु लक्षणा प्राकृता गतिः ।
संक्षिप्ता च विमिश्रा च शुभाशुभफलोदये ॥
तीक्ष्णा घोरा च पापा च तथा योगान्तिकापरा ।
एताश्चतस्रः सौम्यस्य दुर्भिक्षाक्षेमलक्षणाः ॥]

ऋज्व्यतिवक्रा वक्रा विकला च मतेन देवलस्यैताः ।
पञ्चचतुर्द्व्येकाहा ऋज्व्यादीनां षडभ्यस्ताः ॥१५॥

According to Devala's view the Ṛjvī or *Direct*, *Ativakrā* or, *Exceedingly Retrograde*, *Vakrā* or *Retrograde* and *Vikalā* or *Deformed* motions of Mercury would come into being when he stays visible for 30 (5×6), 24 (4×6), 12 (2×6) and 6 days (1×6) respectively.

[Sage Devala who himself quotes ancient authorities is quoted here in respect of the four kinds of motions of Mercury. These four names would also apply to the conditions wherein he remains invisible for the different durations. The commentator wants us to understand that the effects of these motions also will last for so many days.]

ऋज्वी हिता प्रजानामतिवक्रार्घं गतिर्विनाशयति ।
शस्त्रभयदा च वक्रा विकला भयरोगसञ्जननी ॥१६॥

Mercury's *Direct* motion is beneficial to people, while his *Exceedingly Retrograde* motion brings about economic ruin of the country through famine. His *Retrograde* motion produces threat of war, while his *Deformed* motion causes panic and diseases.

[Cf. देवल—

दिनानि त्रिंशदुदितस्तिष्ठेद्यदि च सोमजः ।
ऋज्वी गतिः सा विज्ञेया प्रजानां हितकारिणी ॥
चतुर्विंशद्दिनान्येवं यदि तिष्ठेच्च सोमजः ।
अतिवक्रा गतिर्ज्ञेया दुर्भिक्षगतिलक्षणा ॥
अहानि द्वादश यदा बुधस्तिष्ठेत्तथोद्गतः ।
वक्रा गतिः सा विज्ञेया शस्त्रसम्भ्रमकारिणी ॥

षड् दिनानि यदा तिष्ठेदुद्गतः सोमनन्दनः ।
विकला सा गतिर्ज्ञेया भयरोगविवर्द्धिनी ॥
एवमस्तमये सर्वं गतिजं सोमजस्य तु ।
भावाभावाय लोकानां फलं वाच्यं शुभाशुभम् ॥

Next the author gives the effects of Mercury's visibility and disappearance in the different lunar months.]

पौषाषाढश्रावणवैशाखेष्विन्दुजः समाघेषु ।
दृष्टो भयाय जगतः शुभफलकृत्प्रोषितस्तेषु ॥१७॥

If Mercury becomes visible in the lunar months of Pauṣa, Āṣāḍha, Śrāvaṇa, Vaiśākha and Māgha, there will be great danger to the world. But if he remains eclipsed (invisible) during these months, he will prove auspicious.

[According to *Vṛddha Garga* Mercury is seldom visible in the sky in the above-named five months. In the remaining seven months generally he is visible. So the two groups are respectively called *Invisible* and *Visible*. If this rule should be violated, there would be outbreak of cattle disease, drought and famine. For, he says—

वैशाखपौषमाघेषु श्रावणाषाढयोरपि ।
न दृश्यते बुधः प्रायो मासेष्वन्येषु दृश्यते ॥
यदाऽदृश्येषु दृष्टः स्याद् दृश्येषु च न दृश्यते ।
गवां रोगमनावृष्टिं दुर्भिक्षं चापि निर्दिशेत् ॥

See also पराशर—

वैशाखाषाढयोर्माघे पौषश्रावणयोस्तथा ।
बुधो न दृश्यते जातु दृश्येत भयमादिशेत् ॥
पौषे करोति मरकं माघे वातं तथा च सोमसुतः ।
वैशाखे जनमरकमाषाढे श्रावणे च दुर्भिक्षम् ॥

Parāśara gives mortality as the evil effect for the two months Pauṣa and Vaiśākha, storm for Māgha, and famine for Āṣāḍha and Śrāvaṇa.]

कार्त्तिकेऽश्वयुजि वा यदि मासे दृश्यते तनुभवः शिशिरांशोः ।
शस्त्रचौरहुतभुग्गदतोयक्षुद्भयानि च तदा विदधाति ॥१८॥

Should Mercury be visible in the lunar months of Kārttika and Āśvina, there would be danger from weapons (or war), robbers, fire, diseases, water and hunger.

[Out of twelve months for seven months Mercury, being visible

is disastrous for the world. This may be the reason why Mercury is not considered bad when he is combust, in astrology.
The metre is स्वागता.]

रुद्धानि सौम्येऽस्तगते पुराणि यान्युद्गते तान्युपयान्ति मोक्षम् ।
अन्ये तु पश्चादुदिते वदन्ति लाभः पुराणां भवतीति तज्ज्ञाः ॥१६॥

If towns are besieged when Mercury gets eclipsed, they would be freed from the siege when Mercury rises again. According to other scholars besieged cities would be benefited only when Mercury rises in the west.

[Cf. नन्दी—

पश्चार्द्धादुदिते सौम्ये लभते पुररोधकः ।
पुनः प्रागुदिते तस्मिन्पुरमोक्षं विनिर्दिशेत् ॥

According to this authority the besieging army becomes victorious or takes possession of the town when Mercury rises in the west, whereas when he rises again in the east the town would be retaken or freed from the enemy's hold. The metre is इन्द्रवज्रा.]

हेमकान्तिरथवा शुकवर्णः सस्यकेन मणिना सदृशो वा ।
स्निग्धमूर्तिरलघुश्च हिताय व्यत्यये न शुभकृच्छशिपुत्रः ॥ २० ॥

If Mercury appears being possessed of golden hue or of the colour of parrot or is similar in hue to the Sasyaka gem and if his disc is glossy and pretty big, he will prove beneficial to mankind. In the absence of these features he will prove harmful.

[Cf. पराशर—

विमलजलरजतस्फटिकाभः प्रशस्यते ।]

बृहस्पतिचारः ॥८॥

JUPITER'S COURSE

नक्षत्रेण सहोदयमुपगच्छति येन देवपतिमन्त्री ।
तत्सञ्ज्ञं वक्तव्यं वर्षं मासक्रमेणैव ॥१॥

Ascertain the star in which Jupiter reappears after conjunction with the Sun. That year of Jupiter will bear the name of that particular star, and the succeeding years those of the lunar months following it in regular order.

[The jovian year commences with the rising of Jupiter and is called after the asterism in which he reappears. For example, if Jupiter re-emerges after an eclipse in the star kṛttikā, then that year would be called Kārttika. The succeeding years would be Mārgaśirṣa, Pauṣa etc. Cf. ऋषिपुत्र :—

यत्रोत्तिष्ठति नक्षत्रे सह येन प्रवर्धते ।
संवत्सरः स विज्ञेयस्तन्नक्षत्रविधायकः ॥

also काश्यप :—

संवत्सरे युगे चैव षष्ट्यब्देऽङ्गिरसः सुतः ।
यन्नक्षत्रोदयं कुर्यात्तत्सञ्ज्ञं वत्सरं विदुः ॥
तिष्यादि च युगं प्राहुर्वसिष्ठात्रिपराशराः ।
बृहस्पतेस्तु सौम्यान्ते सदा द्वादशवार्षिकम् ॥
उदेति यस्मिन्मासे तु प्रवासोपगतोऽङ्गिराः ।
तस्मात्संवत्सरो मासो बार्हस्पत्योऽथ गम्यते ॥

also गर्ग :—

प्रवासान्ते सहर्क्षेण तूदितो युगपच्चरेत् ।
तस्मात्कालाद्दक्षपूर्वो गुरोरब्दः प्रवर्तते ॥
युगानि द्वादशाब्दानि तत्र तानि बृहस्पतेः ।
तत्र सावनसौराभ्यां सावनाब्दो निरुच्यते ॥
एवमाश्वयुजं चैव चैत्रं चैव बृहस्पतिः ।
संवत्सरं नाशयते सप्तत्यब्दशतेऽधिके ॥]

वर्षाणि कार्त्तिकादीन्याग्नेयाद्भद्वयानुयोगीनि ।
क्रमशस्त्रिभं तु पञ्चममुपान्त्यमन्त्यं च यद्वर्षम् ॥ २ ॥

Jupiter's years commence from Kārttika and consist of two asterisms each beginning with Kṛttikā and follow in regular

order. However, the 5th, 10th and 11th years comprise each three asterisms.

[Here the word Antya is interpreted as the 12th to the 11th i.e. 10th. If Jupiter rises in kṛttikā or Rohiṇī, his year will be called *Kārttika*; if in Mṛgaśiras or Ārdrā, *Mārgaśīrṣa*; if in Punarvasu or Puṣya, *Pauṣa*; if in Āśleṣā or Maghā, *Māgha*; if in Purvaphalgunī, Uttaraphalgunī or Hasta, *Phālguna*; if in Citrā or Svātī, *Caitra*; if in Viśākhā or Anurādhā, *Vaiśākha*; if in Jyeṣṭhā or Mūla, *jyeṣṭha*; if in Pūrvāṣāḍha or Uttarāṣāḍha, *Āṣāḍha*; if in Śravaṇa, Dhaniṣṭhā, or Śatabhiṣaj, *Śrāvaṇa*; if in Pūrvabhādra, Uttarabhādra or Revatī, *Bhādrapada*; and if in Aśvinī or Bharaṇī, *Āśvina*. This shows that only the three months Viz. *Bhādrapada*, *Phālguna* and *Śrāvaṇa*, have three stars each. I cannot understand how the *Āśvina* month which is the 12th in order could have three stars. On the other hand the 10th, viz. *Śrāvaṇa*, has three stars. Our author must have followed some ancient author or he means 10th by the word अन्त्य as given above.

Cf. गर्ग :—

फाल्गुनी चैव हस्तं च चरेद्यदि बृहस्पति : ।
स फाल्गुनोऽब्दः क्रूरः स्याद्धान्यमुच्चाटतां व्रजेत् ॥

श्रावणादीनि च त्रीणि चरेद्यदि बृहस्पतिः ।
श्रावणो नाम सोऽब्दः स्यात्क्षेमसौभिक्षमूर्तिमान् ॥
पूर्वोत्तरे प्रोष्ठपदे चरेद्रेवतिमेव च ।
प्रोष्ठपाद इति ज्ञेयो मध्यमो वत्सरो हि सः ॥

आश्विनं चैव याम्यं च चरेद्यदि बृहस्पतिः ।
संवत्सरः सोऽश्वयुक्स्यात्सर्वभूतहितावहः ॥

नववारा द्विनक्षत्रा गुरोर्द्वादशमासिकाः ।
शेषास्त्रयस्त्रिनक्षत्राः पञ्चमैकादशान्तिमाः ॥

also काश्यप :—

कार्त्तिकादिसमा ज्ञेया द्विनक्षत्रविचारिणा ।
त्रिभं भाद्रपदे ज्ञेयं फाल्गुने श्रावणे तथा ॥]

शकटानलोपजीवकगोपीडा व्याधिशस्त्रकोपश्च ।
वृद्धिस्तु रक्तपीतककुसुमानां कार्त्तिके वर्षे ॥ ३ ॥

In the *Kārttika* year of Jupiter cartmen, persons living by fire, and cattle will suffer. There will also be outbreak of diseases and clash of arms. Red and yellow flowers will grow in abundance.

[Cf. गर्गः—

कार्त्तिकः प्रचुरातङ्कः क्षुच्छस्त्राग्निभयप्रदः ।
गोशाकटिकपीडां च करोत्येवमवृष्टिदः ॥]

सौम्येऽब्देऽनावृष्टिर्मृगाखुशलभाण्डजैश्च सस्यवधः ।
व्याधिभयं मित्रैरपि भूपानां जायते वैरम् ॥४॥

In the Mārgaśīrṣa year of Jupiter there will be drought, destruction of crops as a result of pests like wild animals, rats, locusts and birds, outbreak of epidemics and kings' hostilities even with their friends.

[Cf. गर्गः—

वर्षहन्ता व्याधिकरो मिथो भेदभयावहः ।
शलभाद्याकुलः सौम्यो दुर्भिक्षभयकारकः ॥]

शुभकृज्जगतः पौषो निवृत्तवैराः परस्परं क्षितिपाः ।
द्वित्रिगुणो धान्यार्घः पौष्टिककर्मप्रसिद्धिश्च ॥५॥

In the Pauṣa year of Jupiter the world will be happy and prosperous, kings will be free from enmity among themselves, the prices of food grains will go up two-fold or three-fold, and preservative work will flourish.

[Bhaṭṭotpala interprets धान्यार्घ etc. as fall in prices of corn. Cf. गर्गः—

प्रशान्तव्याधिदुर्भिक्षदुर्वर्षशिनितस्करः ।
सर्वलक्षणसम्पन्नः पौषः संवत्सरोत्तमः ॥]

पितृपूजापरिवृद्धिर्माघे हार्दिश्च सर्वभूतानाम् ।
आरोग्यवृष्टिधान्यार्घसम्पदो मित्रलाभश्च ॥६॥

In the Māgha year of Jupiter people would worship the *manes* (and parents and elders) with greater devotion, and all beings would enjoy happiness and contentment as well as sound health. There would be good rains and good prices for corn ; and people would live with greater amity and cordiality.

[Cf. गर्गः—

क्षेमारोग्यं सुभिक्षं वर्षणं शिवमेव च ।
पितृपूजाः प्रवर्तन्ते माघे राज्ञां च सन्धयः ॥

According to this sage the year of Māgha would be notable for treaties among rulers also.]

फाल्गुनवर्षे विन्द्यात्क्वचित्क्वचित्क्षेमवृष्टिसस्यानि ।
दौर्भाग्यं प्रमदानां प्रबलाश्चौरा नृपाश्चोग्राः ॥७॥

In the Phālguna year of Jupiter happiness, rainfall and crops would be sporadic and young women would be afflicted with misfortune. Kings would become cruel and aggressive and robbers would increase enormously.

[Cf. गर्गः—

नारीदौर्भाग्यकृच्चौरः फाल्गुनः सस्यवर्षदः ।
क्वचित्क्षेमं सुभिक्षं च क्वचिदक्षेमकारकः ॥]

चैत्रे मन्दा वृष्टिः प्रियमन्नं क्षेममवनिपा मृदवः ।
वृद्धिश्च कोशधान्यस्य भवति पीडा च रूपवताम् ॥८॥

In the Caitra year of Jupiter rainfall would be scanty, food costly, but people would enjoy happiness and kings would become kind-hearted. Pulses would thrive, but the beautiful would suffer.

[Cf. गर्गः—

मृदुप्रचारा राजानः प्रियमन्नं जनस्य च ।
क्षेमारोग्यं च मृदुता चैत्रवर्षस्तथा मृदुः ॥

The word रूपवतां in the text may mean 'those who live by their physical charm' such as actors and dancing girls.

The beginning of the second half of the verse looks like a Śloka line. The flaw in caesura is quite apparent here.]

वैशाखे धर्मरता विगतभयाः प्रमुदिताः प्रजाः सनृपाः ।
यज्ञक्रियाप्रवृत्तिर्निष्पत्तिः सर्वसस्यानाम् ॥९॥

In the Vaiśākha year of Jupiter both the rulers and the ruled would be devoted to religious practices, happy and free from fear (or troubles). People would be engaged in performing sacrifices and there would be abundant growth of all crops.

[Cf. गर्गः—

ईतयः प्रशमं यान्ति सन्धिं कुर्वन्ति पार्थिवाः ।
वैशाखे तु सस्यजन्या वृष्टयः सम्भवन्ति हि ॥]

ज्येष्ठे जातिकुलधनश्रेणीश्रेष्ठा नृपाः सधर्मज्ञाः ।
पीड्यन्ते धान्यानि च हित्वा कङ्गुं शमीजातिम् ॥१०॥

In the Jyeṣṭha year of Jupiter leaders of classes (castes),

families, wealthy men and trade guilds, kings and those that are well-versed in the laws governing righteous conduct (like judges and wise elders) will be in trouble. All grains except Kaṅgu and those of the Śamī class will suffer.

[सबीजानि is another reading for शमीजातिम्. According to this reading, 'all grains with their seeds' should be affected.
Cf. गर्गः:—

> वृक्षगुल्मलतासस्यक्षेमवर्षविनाशनः ।
> क्रूराशादीप्तिजननो ज्यैष्ठो ज्येष्ठनृपान्तकृत् ॥]

आषाढे जायन्ते सस्यानि क्वचिदवृष्टिरन्यत्र ।
योगक्षेमं मध्यं व्यग्राश्च भवन्ति भूपालाः ॥११॥

In the Āṣāḍha year there will be growth of crops in some places and drought elsewhere. The welfare of the people will be moderate, and kings will become very active and busy.

[योग is the acquisition of things one does not possess, while क्षेम is the protection of what has been acquired.
Cf. गर्गः:—

> दुर्भिक्षाक्षेमजननश्चाषाढोऽन्योन्यभेदकृत् ।
> भूपालयुद्धजननो मध्यमक्षेमकारकः ॥]

श्रावणवर्षे क्षेमं सम्यक् सस्यानि पाकमुपयान्ति ।
क्षुद्रा ये पाखण्डाः पीड्यन्ते ये च तद्भक्ताः ॥१२॥

In the Śrāvaṇa year of Jupiter people will be happy and crops abundant. Heretics and the mea-nminded will be troubled along with their followers.
[Cf. गर्गः:—

> श्रावणः सस्यसम्पन्नः क्षेमारोग्यकरः शिवः ।
> धान्यं समर्घतां याति सम्यग्वर्षति वासवः ॥
> क्षुद्रान्पाखण्डिनः सर्वांस्तद्भक्तांश्चोपतापयेत् ॥]

भाद्रपदे वल्लीजं निष्पत्तिं याति पूर्वसस्यं च ।
न भवत्यपरं सस्यं क्वचित्सुभिक्षं क्वचिच्च भयम् ॥१३॥

In the Bhādrapada year of Jupiter the produce of creepers like green grams and the first crop of the year will be quite satisfactory. There will be no second crop in the year. Food grains will be in plenty only in some places, and there will be panic or danger in other parts.

[Cf. गर्ग:—

प्रौष्ठपादस्सस्यजननो नाशयत्यपरं च यत् ।
करोति च क्वचित्क्षेमं क्वचिदक्षेमकारकः ॥]

आश्वयुजेऽब्देऽजस्रं पतति जलं प्रमुदिताः प्रजाः क्षेमम् ।
प्राणचयः प्राणभृतां सर्वेषामन्नबाहुल्यम् ॥१४॥

In the jovian year called Āśvayuja there will be constant rainfall, and the people will enjoy health and happiness. All living beings will grow strong and there will be abundant food for all. [Cf. वृद्धगर्ग:—

पर्याप्तसस्यान्नजलक्षेमश्चाश्वयुजः शिवः ।
सम्प्रवृत्तोत्सवः श्रीमान्सर्वकामसुखावहः ॥

Having disposed of the effects of the 12 years of Jupiter, the author now turns to those of jupiter's position, motion, colour etc.]

उदगारोग्यसुभिक्षक्षेमकरो वाक्पतिश्चरन् भानाम् ।
याम्ये तद्विपरीतो मध्येन तु मध्यफलदायी ॥१५॥

Should Jupiter move during his transit to the north of the asterism he is in, he would bestow health, happiness and plenty, while to the south of the star, he would cause contrary results. If he moves in the middle, the effects will be of a mixed nature.

विचरन्भद्वयमिष्टस्तत्सार्द्धं वत्सरेण मध्यफलः ।
सस्यानां विध्वंसी विचरेदधिकं यदि कदाचित् ॥१६॥

If Jupiter moves through two asterisms in the course of a year, he will prove auspicious,; if he covers $2\frac{1}{2}$ stars the effect will be mixed; and if he moves by chance faster and covers more than that, all the crops will be destroyed.

अनलभयमनलवर्णे व्याधिः पीते रणागमः श्यामे ।
हरिते च तस्करेभ्यः पीडा रक्ते तु शस्त्रभयम् ॥१७॥
धूमाभेऽनावृष्टिस्त्रिदशगुरौ नृपवधो दिवा दृष्टे ।
विपुलेऽमले सुतारे रात्रौ दृष्टे प्रजाः स्वस्थाः ॥१८॥

If Jupiter appears with the colour of fire, there will be danger from fire; if with yellow colour, diseases will crop up; if with dark colour, war will break out ; if with green colour, there will be danger from thieves ; if with red colour, danger from weapons; and if with the colour of smoke, the result will be drought. Should Jupiter be sighted during the day, a king will be killed. If Jupiter's orb be large, clear, posited in an auspicious

asterism and sighted at night, all the people would be quite happy.

[In the last line नृपाः is another reading for प्रजाः। Many of the colours are said to be bad for Jupiter. In astrology Jupiter's colour is given as golden. So all other colours except golden must be inauspicious for him.

Cf. पराशरः—

कदाचिद्यत्र दृश्येत दिवा देवपुरोहितः।
राजा वा म्रियते तत्र स देशो वा विनश्यति॥

In the next verse the *Body of the year* is explained along with its limbs. Effects of planetary conjunction or aspect are also given here.]

रोहिण्योऽनलभं च वत्सरतनुर्नाभिस्त्वषाढाद्वयं
सार्पं हृत्पितृदैवतं च कुसुमं शुद्धैः शुभं तैः फलम्।
देहे क्रूरनिपीडितेऽग्न्यनिलजं नाभ्यां भयं क्षुत्कृतं
पुष्पे मूलफलक्षयोऽथ हृदये सस्यस्य नाशो ध्रुवम्॥ १६॥

The stars Kṛttikā and Rohiṇī constitute the *Body of the year* (personified); the two Āṣāḍhas are the *navel*; Āśleṣā, the *heart*; and Maghā the *flower*. If these lunar mansions are devoid of malefics, the effect will be beneficial. If the *Body* is afflicted by malefics through conjunction or aspect, there will be danger from fire and wind. If the *navel* is afflicted, there will be threat of famine. If the *flower* is afflicted, destruction of roots and fruits will ensue. Lastly if the *heart* is afflicted, undoubtedly there will be destruction of crops.

[This verse gives clues to find out if the particular year of Jupiter would be well or ill. Just as Time is personified as कालपुरुष, even so here the year is personified as संवत्सरपुरुष. I feel that here the person is to be taken as *female* in view of the *flower*.
Cf. काश्यप :—

कृत्तिका रोहिणी चोभे संवत्सरतनुः स्मृता।
आषाढाद्वितयं नाभी सार्पं हृत्कुसुमं मघा॥

क्रूरग्रहहते देहे दुर्भिक्षानलमारुताः।
क्षुद्भयं तु भवेन्नाभ्यां पुष्पे मूलफलक्षयः॥
हृदये सस्यहानिः स्यात्सौम्यैः पुष्टिः प्रकीर्तिता।

The metre is शार्दूलविक्रीडित.

Next he tells us the method of calculating the years of the lustrum or Yuga of five years.]

गतानि वर्षाणि शकेन्द्रकालाद्धतानि रुद्रैर्गुणयेच्चतुर्भिः ।
नवाष्टपञ्चाष्टयुतानि कृत्वा विभाजयेच्छून्यशरागरामैः ॥ २० ॥

लब्धेन युक्तं शकभूपकालं संशोध्य षष्ट्या विषयैर्विभज्य ।
युगानि नारायणपूर्वकाणि लब्धानि शेषाः क्रमशः समाः स्युः । २१ ।

Multiply the number of years that have elapsed since the beginning of the Śālivāhana era by 44. Add 8589 to the product and divide the result by 3750. To the quotient thus obtained add the Śaka years. Divide this by 60 and its remainder by 5. The quotient represents the five-year periods ruled by Viṣṇu and others, and the remainder denotes the number of years that have elapsed in the particular lustrum.

[Let us work out this rule in order to find out the lustrum ruling at present : The current Śaka year (elapsed) 1893 when multiplied by 44 yields 83292. Add 8589 to this product. The result is 91881. By dividing this by 3750 we get a quotient, 24. Add this again to the past Śaka years i.e. 1893. The sum is 1917. By dividing this sum by 60, we get 31 57/60. The remainder 57 gives the past year from Prabhava, which is Āṅgirasa, and the current year Raktākṣa (See also note under verse 22 for the discrepancy). So the current yuga or lustrum is the last one ruled by Bhaga (see verse 23 *infra*). There are 12 yugas or five-year periods whose names are given in verse 23 *infra*. The next verse gives the names of the five years of a yuga. The metre of these and others upto the 37th, except 36, is उपजाति.]

एकैकमब्देषु नवाहतेषु दत्वा पृथग्द्वादशकं क्रमेण ।
हृत्वा चतुर्भिर्वसुदेवताद्यान्युडूनि शेषांशकपूर्वमब्दम् ॥२२॥

Place the years of Jupiter obtained according to the previous verse in two places separately. Multiply the first by 9 and divide the other by 12. Add the product of the first and the quotient of the second. Divide the result by 4. The quotient would reveal the particular star counted from Dhaniṣṭhā. The remainder would indicate the particular Pāda or quarter of the next star that is occupied by Jupiter.

[To work out the formulae given in verses 20-22 first of all we have to find out the number of jovian years that have elapsed

from the beginning of Kali yuga till the beginning of the Śālivāhana era. This is done as follows:—

In a Mahāyuga (i.e. collection of the four yugas) the number of Solar years is $4320000 = 3750 \times 1152$. That of Jupiter for the same period is $4370688 = 3794 \times 1152$. Hence for every 3750 solar years we have 3794 jovial years. Therefore 1 solar year $= \frac{3794}{3750} = 1\frac{44}{3750}$ years of Jupiter. Now we have to find out the number of Jupiter's years past in Kali yuga at the beginning of the Śālivāhana era. For this proceed thus :

The number of solar years past from the beginning of Kali Yuga upto the beginning of the Śaka era is 3179. This should be converted into Jupiter's years: $\frac{3794}{3750} \times 3179$ or $3216\ \frac{1126}{3750}$.

Now it is known that kaliyuga started in the year *Vijaya* (which is the 27th from Prabhava). Therefore, $3216\frac{1126}{3750} + 26$ (26 is the number of years elapsed from Prabhava at the beginning of Kaliyuga) $= 3242\frac{1126}{3750}$. This being divided by 60 gives a remainder $2\frac{1126}{3750}$ which means it is the 3rd year Viz. Śukla, of the cycle of 60 years of Jupiter.

Now coming to the current year of the Śaka era, viz. 1894, the number of jovian years elapsed is $1893 + \frac{44 \times 1893}{3750} + 2\frac{1126}{3750}$ years from the beginning of Prabhava. It is $1893 + 22\frac{792}{3750} + 2\frac{1126}{3750}$ or $1917\frac{1918}{3750}$ which being divided by 60 gives $31\frac{57}{60}$ i.e. 31 cycles of 60 years have passed and in the 32nd cycle 57 years have elapsed. According to this the current cyclic year should be Raktākṣa, the 58th year. However, our Pañcāṅgas, especially the South-Indian ones, name it Virodhikṛt, the 45th year. How did this discrepancy arise ? "Originally there was no difference between the Northern and Southern systems of the 60-year jovian cycle. But later on in South India the distinction between the jovian and solar years was ignored and consequently a southern jovian year is the same as a solar year and there is no suppression of a *Saṁvatsara* in a period of 85 or 86 years as is the case with the Northern or true system. It has no connection with the movement of Jupiter, and Pramāthin is regarded as the first year of Kaliyuga as against Vijaya in the Northern system."[1] At present, we are told by the same author on the basis of S.B. Dikshit's findings, the northern year is 12 years in advance of the

(1) Vide "India As Seen In The Bṛhatsaṁhitā"—Ajaya Mitra Shastri, p. 483.

southern one. So by deducting 12 years from 57 got by us, we arrive at 45, which should be taken as the current, and not past *Saṁvatsara* in the southern system. Now divide this 57 by 5 in order to get the yugas and years. We get then 11 yugas and 2 years, which means that it is the *Parivatsara* year in the last yuga known as Bhaga (Sun). The current year would be Idāvatsara ruled by the Moon.

Using the method given in verse 22 for finding the star occupied by Jupiter at the beginning of Śaka year 1893, multiply the result got above viz. 57, by 9 in one place, and divide the same (57) by 12. Add up these results. Then divide the sum by 4. The quotient gives the number of the star occupied by Jupiter, counted from Dhaniṣṭhā. (For, it has been declared that at the commencement of the cyclic year Prabhava Jupiter was in the star Dhaniṣṭhā). Thus $57 \times 9 = 513$, $57 \div 12 = 4{\cdot}75$. By adding $513 + 4{\cdot}75 = 517{\cdot}75$. Divide this by $4 = 517.75 \div 4 = 129.4$. This means that Jupiter was in the 130th star from Dhaniṣṭhā. So divide 129.4 by 27. The balance is 21 and odd. So Jupiter must have been in the 22nd star from Dhaniṣṭhā i. e. Anurādhā, on 27th March 1971. This is a fact. Cf. also सूर्यसिद्धान्त I. 55 & XIV 17.]

विष्णुः सुरेज्यो बलभिद्धुताशस्त्वष्टोत्तरप्रोष्ठपदाधिपश्च ।
क्रमाद्युगेशाः पितृविश्वसोमशक्रानलाख्याश्विभगाः प्रदिष्टाः ॥२३॥

The lords of the 12 yugas (five-year periods) in the cycle of Jupiter are the following in order : (1) Viṣṇu, (2) Jupiter, (3) Indra, (4) Fire, (5) Tvaṣṭā (one of the Prajāpatis or creators), (6) Ahirbudhnya, (7) the *Manes*, (8) Viśvedevas (the All-Gods), (9) Soma (the Moon), (10) Indrāgni, (11) the Aśvins, and (12) Bhaga (the Sun).

[Cf. समाससंहिता—

विष्णुगुरुशक्रहुतभुक्त्वष्टाहिर्बुध्न्यपित्र्यविश्वानि ।
सौम्यमथेन्द्राग्न्याख्यं त्वाश्विनमपि भाग्यसंज्ञं च ॥]

संवत्सरोऽग्निः परिवत्सरोऽर्क इदादिकः शीतमयूखमाली ।
प्रजापतिश्चाप्यनुवत्सरः स्यादिद्वत्सरः शैलसुतापतिश्च ॥ २४ ॥

The names of the five years in a lustrum along with their presiding deities are (1) Saṁvatsara with its lord Fire, (2) Parivatsara with the Sun, (3) Idāvatsara with the Moon, (4) Anuvatsara with Prajāpati (creator), and (5) Idvatsara with Rudra.

वृष्टिः समाद्ये प्रमुखे द्वितीये प्रभूततोया कथिता तृतीये ।
पश्चाज्जलं मुञ्चति यच्चतुर्थं स्वल्पोदकं पञ्चममब्दमुक्तम् ॥ २५ ॥

In the first year viz. Saṁvatsara, rainfall will be evenly distributed; in the second year (Parivatsara) the rainfall will be good in the beginning only and not after; in the third year (Idāvatsara) there will be plenty of rain throughout the season; in the fourth year (Anuvatsara) rainfall will be late i.e. at the end of the season; and in the last year (Idvatsara) it will be scanty.

[The four months of Śrāvaṇa, Bhādrapada, Āśvayuja and Kārttika constitute the rainy season. Even distribution of rains means equal distribution in all the four months of the monsoon.]

चत्वारि मुख्यानि युगान्यथैषां विष्ण्विन्द्रजीवानलदैवतानि ।
चत्वारि मध्यानि च मध्यमानि चत्वारि चान्त्यान्यधमानि
विन्द्यात् ॥२६॥

Among the 12 yugas the first four viz. Viśṇu, Jupiter, Indra and Fire, are the foremost and the best ; the four middle ones viz. Tvaṣṭā, Ahirbudhnya, the Manes and Viśvedevas, are moderate, and the last four viz. the Moon Indrāgnī, Aśvins and the Sun, are to be understood as the worst.

[Cf. the समाससंहिता—

चत्वारि युगान्यादौ शुभानि मध्यानि मध्यमफलानि ।
चत्वार्यन्त्यानि न शोभनानि वर्षविशेषोऽत्र ॥]

आद्यं धनिष्ठांशमभिप्रपन्नो माघे यदा यात्युदयं सुरेज्यः ।
षष्ट्यब्दपूर्वः प्रभवः स नाम्ना प्रपद्यते भूतहितस्तदाब्दः ॥२७॥

When Jupiter enters the first quarter of the asterism Dhaniṣṭhā and at the same time rises after getting eclipsed by the Sun, in the month of Māgha, Prabhava, the first year of his cycle of 60 years comes into being and it will be beneficial to all beings.

[The commentator states that the month of Māgha is of the lunar calendar and not of the solar one. For, the lunar Māgha begins when the Sun enters Aquarius and then it is the Solar Phālguna. The condition mentioned in this verse would be satisfied if Jupiter be in $9\text{-}23^{\circ}\text{-}21^{1}$ and the Sun in $10\text{-}6^{\circ}\text{-}21^{1}$, because Jupiter rises only when there is an interval of 13° between his longitude and the Sun's. In actual experience, however, these three conditions viz. Māgha, Dhaniṣṭhā and Jupiter's rising, may be hard to realise.]

क्वचित्त्ववृष्टिः पवनाग्निकोपः सन्तीतयः श्लेष्मकृताश्च रोगाः ।
संवत्सरेऽस्मिन्प्रभवे प्रवृत्ते न दुःखमाप्नोति जनस्तथापि ॥२८॥

During this year viz. Prabhava, there will be drought, outbreak of fires, storms, the six-fold troubles known as Ītibādhās and phlegmatic ailments in some parts. However, the people in general will not suffer.

तस्माद् द्वितीयो विभवः प्रदिष्टः शुक्लस्तृतीयः परतः प्रमोदः ।
प्रजापतिश्चेति यथोत्तराणि शस्तानि वर्षाणि फलान्यथैषाम् ॥२९॥
निष्पन्नशालीक्षुयवादिसस्यां भयैर्विमुक्तामुपशान्तवैराम् ।
संहृष्टलोकां कलिदोषमुक्तां क्षत्रं तदा शास्ति च भूतधात्रीम् ॥३०॥

Thereafter the second year named *Vibhava* sets in, then Śukla the third year, then Pramoda the fourth year and then Prajāpati the fifth year. These years will yield more and more beneficial effects in their order. In this first yuga of Jupiter the rulers (Kṣatriyas) will govern the country so well that the land would be smiling with abundant paddy, sugarcane, barley and other grains, being rid of all fears, hostilities and the curses of the Kali age, with the subjects quite happy and contented.

आद्योऽङ्गिराः श्रीमुखभावसाह्वौ युवा सुधातेति युगे द्वितीये ।
वर्षाणि पञ्चैव यथाक्रमेण त्रीण्यत्र शस्तानि समे परे द्वे ॥३१॥
त्रिष्वाद्यवर्षेषु निकामवर्षी देवो निरातङ्कभयश्च लोकः ।
अब्दद्वयेऽन्त्येऽपि समा सुवृष्टिः किन्त्वत्र रोगाः समरागमश्च ॥३२॥

In the second yuga of Jupiter the five years are named in order : Aṅgiras, Śrīmukha, Bhāva, Yuvan and Dhātā. Among these the first three will prove auspicious, while the last two will be moderate. In the first three years there will be plenty of rainfall and the people will be free from diseases and fear. In the last two years rains will be moderate, but diseases will crop up and wars will also break out.

शाक्रे युगे पूर्वमथेश्वराख्यं वर्षं द्वितीयं बहुधान्यमाहुः ।
प्रमाथिनं विक्रममप्यथान्यद्वृषं च विन्द्याद्गुरुचारयोगात् ॥३३॥
आद्यं द्वितीयं च शुभे तु वर्षे कृतानुकारं कुरुतः प्रजानाम् ।
पापः प्रमाथी वृषविक्रमौ तु सुभिक्षदौ रोगभयप्रदौ च ॥३४॥

In the third yuga presided over by Indra the years are named in order : *Īśvara*, *Bahudhānya*, *Pramāthin*, *Vikrama* and *Vṛṣa* as a result of Jupiter's transit. The first two years will be very auspicious and will confer on the people the blessings of the Golden Age. The year Pramāthin will be very harmful, while the last two will produce plenty of food but will cause diseases and fear.

श्रेष्ठं चतुर्थस्य युगस्य पूर्वं यच्चित्रभानुं कथयन्ति वर्षम् ।
मध्यं द्वितीयं तु सुभानुसञ्ज्ञं रोगप्रदं मृत्युकरं न तच्च ॥३५॥
तारणं तदनु भूरिवारिदं सस्यवृद्धिमुदितं च पार्थिवम् ।
पञ्चमं व्ययमुशन्ति शोभनं मन्मथप्रबलमुत्सवाकुलम् ॥३६॥

The first year named *Citrabhānu* of the fourth lustrum is considered to be the best, while the second year named *Subhānu* is of moderate effect, as it produces diseases that are not fatal. The third called *Tāraṇa* gives abundant rains, and the fourth named *Pārthiva* makes people happy with abundant crops. The last one called *Vyaya* is said to be auspicious, but it will be marked by the activities of cupid (i.e. there will be many romances) as well as by various festivities.

[The commentator takes the reading नतं च for न तच्च and says that नत is the name of the third year. This is against the traditional list of names. He also omits *Pārthiva*, the fourth year, resorting to the reading मुदितातिपार्थिवम्, which is not very happy. Hence I have rejected it here.

The metre of the last verse is रथोद्धता.]

त्वाष्ट्रे युगे सर्वजिदाद्य उक्तः संवत्सरोऽन्यः खलु सर्वधारी ।
तस्माद्विरोधी विकृतः खरश्च शस्तो द्वितीयोऽत्र भयाय शेषाः । ३७ ।

The first year of the fifth lustrum presided over by Tvaṣṭā is *Sarvajit*. The others are *Sarvadhārin*, *Virodhin*, *Vikṛta* and *khara*. Of these only the second year viz. *Sarvadhārin*, is beneficial, and the rest lead to danger.

नन्दनोऽथ विजयो जयस्तथा मन्मथोऽस्य परतश्च दुर्मुखः ।
कान्तमत्र युग आदितस्त्रयं मन्मथः समफलोऽधमोऽपरः ॥३८॥

In the sixth lustrum presided over by *Ahirbudhnya* the years are named *Nandana*, *Vijaya*, *jaya*, *Manmatha* and *Durmukha*. Of these the first three years are beneficial, while *Manmatha*, the 4th year, is middling, but the last one is utterly baneful.

[The metre is रथोद्धता; so is the next one.]

हेमलम्ब इति सप्तमे युगे स्याद्विलम्बि परतो विकारि च ।
शर्वरीति तदनु प्लवः स्मृतो वत्सरो गुरुवशेन पञ्चमः । ३९ ।
ईतिप्राया प्रचुरपवना वृष्टिरब्दे तु पूर्वे
मन्दं सस्यं न बहुसलिलं वत्सरेऽतो द्वितीये ।
अत्युद्वेगः प्रचुरसलिलः स्यात्तृतीयश्चतुर्थो
दुर्भिक्षाय प्लव इति ततः शोभनो भूरितोयः ॥ ४० ॥

The years composing the 7th yuga of Jupiter presided over by the *Manes* are *Hemalamba*, *Vilambi*, *Vikāri*, *Śarvarī* and Plava. In the first year there will be stormy rains accompanied by the six-fold calamities. In the second year both the rains and crops will be scanty. In the third there will be great havoc caused by floods. In the fourth year there will be famine and in the last year known as Plava there will be good rains and prosperity.

[The metre is मन्दाक्रान्ता.]

वैश्वे युगे शोभकृदित्यथाद्यः संवत्सरोऽतः शुभकृद्द्वितीयः ।
क्रोधी तृतीयः परतः क्रमेण विश्वावसुश्चेति पराभवश्च ॥ ४१ ॥
पूर्वापरौ प्रीतिकरौ प्रजानामेषां तृतीयो बहुदोषदोऽब्दः ।
अन्त्यौ समौ किन्तु पराभवेऽग्निः शस्त्रामयार्तिद्विजगोभयं च ॥ ४२ ॥

The years of the 8th lustrum owned by Viśve-devas are *Śobhakṛt* or Śokahṛt, Śubhakṛt, *Krodhin*, *Viśvāvasu* and *Parābhava*. The first two years will be highly beneficial to the people, while the third very troublesome. The last two will be moderate, but the last one, *Parābhava*, will be afflicted with fire, weapons, diseases, sorrow, and danger to Brahmins and cattle.

[For शोभकृत् there is a variant reading viz. शोकहृत्. According to tradition the year Śubhakṛt precedes Śobhakṛt. The metre is उपजाति upto the 45th verse.]

आद्यः प्लवङ्गो नवमे युगेऽब्दः स्यात्कीलकोऽन्यः परतश्च सौम्यः ।
साधारणो रोधकृदित्यथाब्दः शुभप्रदौ कीलकसौम्यसञ्ज्ञौ ॥ ४३ ॥
कष्टः प्लवङ्गो बहुशः प्रजानां साधारणेऽल्पं जलमीतयश्च ।
यः पञ्चमो रोधकृदित्यथाब्दश्चित्रं जलं तत्र च सस्यसम्पत् ॥ ४४ ॥

In the 9th lustrum belonging to the Moon the five years are in order *Plavaṅga*, *Kīlaka*, *Saumya*, *Sādhāraṇa* and *Rodhakṛt*. The two years, *Kīlaka* and *Saumya*, are auspicious and beneficial, while *Plavaṅga* is troublesome to the people in many ways. In the year *Sādhāraṇa* there will be scanty rains and the sixfold troubles will be on the increase. In the fifth year of *Rodhakṛt* rainfall will be sporadic but the crops will flourish.

[The traditional name for *Rodhakṛt* is *Virodhikṛt*.]

इन्द्राग्निदैवं दशमं युगं यत्तत्राद्यवर्षं परिधाविसंज्ञम् ।
प्रमाद्यथानन्दमतः परं यत्स्याद्राक्षसं चानलसञ्ज्ञितं च ॥ ४५ ॥
परिधाविनि मध्यदेशनाशो नृपहानिर्जलमल्पमग्निकोपः ।
अलसस्तु जनः प्रमादिसञ्ज्ञे डमरं रक्तकपुष्पबीजनाशः ॥ ४६ ॥
तत्परः सकललोकनन्दनो राक्षसः क्षयकरोऽनलस्तथा ।
ग्रीष्मधान्यजननोऽत्र राक्षसो वह्निकोपमरकप्रदोऽनलः ॥ ४७ ॥

In the tenth lustrum belonging to Indrāgnī the years are named *Paridhāvin*, *Pramādin*, *Ānanda*, *Rākṣasa* and *Anala*. In the year *Paridhāvin* the central country will be destroyed, a king will meet with his end, rain will be scanty and disastrous fires will break out. In *Pramādin* the people will generally be indolent, war will break out and trees which bear red flowers and whose seeds are red will perish. The next year i.e. *Ānanda*, will make every body happy and prosperous. *Rākṣasa* as well as *Anala* is destructive. However, the former will help the growth of summer crops, and the latter will lead to the outbreak of fires and epidemics.

[In the second line Bhaṭṭotpala reads प्रमादिनं विक्रममप्यतोऽन्यत्. In the fifth line also विक्रमः for 'तत्परः'. As *Vikrama* has already been used for the 4th year of the 3rd lustrum, I think the author could not have used it again. The metre of 46 is औपच्छन्दसिक, and that of 47 रथोद्धता.]

एकादशे पिङ्गलकालयुक्तसिद्धार्थरौद्राः खलु दुर्मतिश्च ।
आद्ये तु वृष्टिर्महती सचौरा श्वासो हनूकम्पयुतश्च कासः ॥ ४८ ॥
यत्कालयुक्तं तदनेकदोषं सिद्धार्थसंज्ञे बहवो गुणाश्च ।
रौद्रोऽतिरौद्रः क्षयकृत्प्रदिष्टो यो दुर्मतिर्मध्यमवृष्टिकृत्सः ॥ ४९ ॥

In the 11th yuga of Jupiter owned by Aśvins the five years are called in order *Piṅgala*, *Kālayukta*, *Siddhārtha*, *Raudra* and *Durmati*. In the first year viz. *Piṅgala*, there will be excessive rains causing havoc to the people, increase of robbers and severe asthmatic complaints that shake the jaws. The second year will be a source of troubles. The third will be highly advantageous and auspicious. The year *Raudra* will be dreadful causing much suffering and destruction. In the year *Durmati* the rainfall will be moderate.

[These verses and the following two are in the उपजाति metre.]

भाग्ये युगे दुन्दुभिसञ्ज्ञमाद्यं सस्यस्य वृद्धिं महतीं करोति ।
उद्गारिसञ्ज्ञं तदनु क्षयाय नरेश्वराणां विषमा च वृष्टिः ॥ ५० ॥
रक्ताक्षमब्दं कथितं तृतीयं यस्मिन्भयं दंष्ट्रिकृतं गदाश्च ।
क्रोधं बहुक्रोधकरं चतुर्थं राष्ट्राणि शून्यीकुरुते विरोधैः ॥ ५१ ॥

In the last lustrum owned by *Bhaga* (Sun) the years are named *Dundubhi*, *Udgārin* (or Rudhirodgārin), *Raktākṣa*, *Krodha* and (Kṣaya). The first year is helpful to the growth of abundant crops, the second year brings about the ruin of kings and has uneven and irregular rains (or fierce at times). In the third year

there will be trouble from tusked animals like boars, and diseases. The fourth year will engender excessive wrath (hatred) and will denude kingdoms through hostilities.

[In the second line instead of उद्गारि some read धङ्गार. However, the popular name of the year is *Rudhirodgārin*, one which vomits blood.]

क्षयमिति युगस्यान्त्यस्यान्त्यं बहुक्षयकारकं
जनयति भयं तद्विप्राणां कृषीवलवृद्धिदम् ।
उपचयकरं विट्शूद्राणां परस्वहृतां तथा
कथितमखिलं षष्ट्यब्दे यत्तदत्र समासतः ॥५२॥

The last or the fifth year, known as kṣaya, of the last lustrum will create all kinds of loss and destruction, and panic among Brahmins. But the agriculturists will flourish. The Vaiśyas and Śūdras also will prosper; so will robbers and dacoits. Thus have I succinctly described all things pertaining to the cycle of 60 years of Jupiter.

[The author has detached the last year from verse 51 in order to effect a fine finale to the topic of cyclic years. He has compressed in three verses in his समाससंहिता the material he has developed here in 26 verses :

ऐन्द्रे तृतीयमशुभं द्वितीयवर्जानि पञ्चमे तु युगे ।
पित्र्ये युगे तृतीयं चतुर्थमपि पापदं वर्षम् ॥
वैश्वे तृतीयमशुभं शुभदान्युक्तानि चावशेषाणि ।
सौम्ये द्वितीयवर्षं शुभावहं यत्तृतीयं तु ।
प्रथितं शुभमैन्द्राग्नौ तृतीयवर्षं तथाश्विदैवत्ये ।
भाग्ये प्रथमं वर्षं षष्ट्यब्दस्यैष संक्षेपः ॥

The metre is हरिणी.]

अकलुषांशुजटिलः पृथुमूर्तिः कुमुदकुन्दकुसुमस्फटिकाभः ।
ग्रहहतो न यदि सत्पथवर्ती हितकरोऽमरगुरुर्मनुजानाम् ॥ ५३ ॥

Should Jupiter be filled with bright rays all round, be possessed of a large form, white like the lotus, the Kunda jasmine and crystal, be not overpowered by any other planet, and be moving along the right path i.e. to the north of planets and asterisms, he would prove beneficial to the entire mankind.

[Here again the author speaks of Jupiter, the astronomical Jupiter, as having white colour like the lotus, Kunda and crystal.

The metre is an extension of स्वागता with two short syllables instead of a long one in the beginning.]

शुक्रचारः ॥ ९ ॥

Course of Venus

नागगजैरावतवृषभगोजरद्गवमृगाजदहनाख्याः ।
अश्विन्याद्याः कैश्चित्त्रिभाः क्रमाद्वीथयः कथिताः ॥ १ ॥

Nine *avenues* named (1) Nāga (Serpent), (2) *Gaja* (Elephant), (3) *Airāvata* (Indra's elephant), (4) *Vṛṣabha* (Bull), (5) *Go* (cow), (6) *Jaradgava*, (7) *Mṛga* (Deer), (8) *Aja* (Goat), and *Dahana* (Fire) composed of three stars each in regular order beginning with Aśvinī, have been allotted to Venus by some (i.e. Devala and others.)

[According to Devala and Kāśyapa the three stars, Aśvinī, Bharaṇī and Kṛttikā, constitute the Nāgavīthī of Venus. In the same manner other *Avenues* are also formed by other triads of stars in regular order. Our author's own view is given in the 2nd. verse.

Cf. *Devala*.

अश्विन्यादित्रिभाः सर्वा नागाद्या दहनान्तिकाः ।
वीथयो भृगुपुत्रस्य नव प्रोक्ताः पुरातनैः ॥

also *Kāśyapa* :

त्रिष्वश्विन्यादिषु यदा चरति भृगुनन्दनः ।
नागवीथीति सा ज्ञेया प्रथमान्या निबोधत ॥
रोहिण्यादिगजा ज्ञेयाऽदित्याद्यैरावती स्मृता ।
मघाद्या वृषभा ज्ञेया हस्ताद्या गौः प्रकीर्तिता ॥
जारद्गवी विशाखाद्या मूलाद्या मृगवीथिका ।
अजवीथी विष्णुभाद्याऽजाद्या तु दहना स्मृता ॥]

नागा तु पवनयाम्यानलानि पैतामहात् त्रिभास्तिस्रः ।
गोवीथ्यामश्विन्यः पौष्णं द्वे चापि भाद्रपदे ॥२॥

However in my view the *Nāga* avenue of Venus is constituted by the three asterisms Svātī, Bharaṇī and Kṛttikā; and the *Gaja*, *Airāvata* and *Vṛṣabha* by the three succeeding triads of stars, viz. (1) Rohiṇī, Mṛgaśiras, and Ārdrā, (2) Punarvasu, Puṣya and Āśleṣā,

(3) Maghā, Pūrvaphalgunī and Uttaraphalgunī. And the *Govīthī* is composed of the four asterisms Aśvini, Revatī, Purvabhādra and Uttarabhādra.

जारद्गव्यां श्रवणात्त्रिभं मृगाख्या त्रिभं च मैत्राद्यम् ।
हस्तविशाखात्वाष्ट्राण्यजेत्यषाढाद्वयं दहना ॥ ३ ॥

Similarly the *jaradgava avenue* is composed of three stars Śravaṇa, Dhaniṣṭhā and Śatabhiṣaj; the *Mṛga avenue* of Anurādhā, Jyeṣṭha and Mūla, the *Ajavīthī* of Hasta, Citrā and Viśākhā; and the *Dahana avenue* of the two stars Pūrvāṣāḍha and Uttarāṣāḍha.

[Our author and the ancients are of the same view only in respect of the three Vīthīs, viz. *Gaja*, *Airāvata* and *Vṛṣabha*.]

तिस्रस्तिस्रस्तासां क्रमादुदङ्मध्ययाम्यमार्गस्थाः ।
तासामप्युत्तरमध्यदक्षिणेन स्थितैकैका ॥ ४ ॥

Of these nine *avenues* the first three viz. *Nāga*, *Gaja* and *Airāvata*, are in the *North*; the next three viz. *Vṛṣabha*, *Go* and *jaradgava*, in the *Middle*; and the last three viz. *Mṛga*, *Aja* and *Dahana*, in the *South*. In each triad of *avenues* too the three individual ones are further subdivided into *Northern*, *Middle* and *Southern* respectively.

[In the matter of allotment of stars to the nine *Vīthīs* there are three distinct schools viz. (1) Devala and others, (2) Garga and Varāhamihira, and (3) Parāśara. Between the first school and the second there is complete agreement in respect of only the *Airāvata* and Vṛṣabha *Vīthīs*. There is partial agreement between the two in respect of *Nāga* (only Bharaṇī and Kṛttikā) and of *Mṛga* (only Mūla). Between the Second and third Schools there is full agreement in respect of *Nāga*, *Gaja*, *Go* and *Jaradgava*, and partial agreement in respect of *Airāvata* (with Maghā added) *Vṛṣabha* (with Maghā removed), *Aja* (Viśākhā is the only common feature) and *Dahana* (the two Āṣāḍhas are common) *Mṛga* is completely different in the two Schools. The following chart shows the *Vīthīs* and their constituent asterism according to the three schools. The stars are numbered form Aśvinī.

Serial No.	Names of Vithis	I School Devala & others	II School Varâha & Garga	III School Parāśara.
1	Nāga	Stars 1, 2, 3.	Stars 15. 2, 3	Stars. 15, 2, 3
2	Gaja	4, 5, 6,	4, 5, 6	4, 5, 6
3	Airāvata	7, 8, 9	7, 8, 9	7, 8, 9, 10
4	Vṛṣabha	10, 11, 12	10, 11, 12	11, 12
5	Go	13, 14, 15	1, 25, 26, 27	1, 25, 26,27
6	Jaradgava	16, 17, 18	22, 23, 24	22, 23, 24
7	Mṛga	19, 20, 21	17, 18, 19	13, 14,
8	Aja	22, 23, 24	13, 14, 16	16, 17, 18
9	Dahana	25, 26, 27	20, 21	19, 20, 21

Cf. गर्ग :—

कृत्तिका भरणी स्वाती नागवीथी प्रकीर्तिता ।
रोहिण्याद्यास्त्रिभास्तिस्रो गजैरावतवार्षभाः ॥
अहिर्बुध्न्याश्विपौष्णं च गोवीथीति प्रकीर्तिता ।
श्रवणत्रितयं ज्ञेया वीथी जारद्गवीति सा ॥
मैत्रत्रिभा मृगाख्या स्याद्धस्तचित्राविशाखिका ।
अजवीथी तु दहनाषाढायुग्ममिति स्मृता ॥
पूर्वोत्तरा नागवीथी गजवीथी तदुत्तरा ।
ऐरावती ततो याम्या एतास्तूत्तरतः स्मृताः ॥
आर्षभी तु चतुर्थी स्याद्गोवीथी पञ्चमी स्मृता ।
षष्ठी जारद्गवी ज्ञेया तिस्रस्ता मध्यमाश्रिताः ॥

सप्तमी मृगवीथी स्यादजवीथी तथाष्टमी ।
दहना नवमी ज्ञेया दक्षिणं मार्गमाश्रिताः ॥

also समाससंहिता :—

वीथी नागानाम्नी स्वातिर्भरणी च कृत्तिका चैव ।
स्वायम्भुवस्त्रिभाः स्युर्गजवीथ्यैरावती वृषभा ॥
एकपदादिचतुष्कं गोः स्याज्जारद्गवी त्रिभा श्रवणात् ।
मैत्रात्त्रिभं मृगाऽजा हस्तश्चित्रा विशाखा च ॥
द्वे चाषाढे दहना तिस्र उदग्वीथयः क्रमाच्छुभदाः ।
मध्या मध्यास्तिस्रो याम्याः पापा मृगाद्यास्ताः ॥]

वीथीमार्गानपरे कथयन्ति यथास्थितान्भमार्गस्य ।
नक्षत्राणां तारा याम्योत्तरमध्यमास्तद्वत् ॥ ५ ॥

Others (like Sage Kāśyapa) declare these three *Vīthīs* or Avenues for the asterisms as well according as they happen to be to the *North*, in the *Middle* or to the *South* of the ecliptic. Similarly, Venus too is considered to be in the Northern, *Middle* or Southern *Avenue*, if he moves to the north, in the middle or to the south of an asterism, as the case may be.

[This is another definition of the *Vīthīs* for the stars. A planet too may be said to be in a particular *Avenue*, if it occupies the corresponding position relative to the asterism, according to the commentator.

Cf. काश्यप :—

नक्षत्राणां त्रयो मार्गा दक्षिणोत्तरमध्यमाः ।
उदक्स्थास्तारकाः सौम्यो मध्यमो मध्यमाः स्मृतः ॥
दक्षिणा दक्षिणो मार्गो नक्षत्रेषु प्रकीर्तितः ।
नक्षत्रात्सौम्यगः सौम्यमार्गस्थो ग्रह उच्यते ।
दक्षिणे दक्षिणो मार्गो मध्ये मध्य इति स्मृतः ॥]

उत्तरमार्गो याम्यादि निगदितो मध्यमस्तु भाग्याद्यः ।
दक्षिणमार्गोऽषाढादि कैश्चिदेवं कृता मार्गाः ॥ ६ ॥

Yet others (like Sage Garga) have stated that the *Northern Avenue* is constituted by the nine asterisms beginning from Bharaṇī, the *Middle Avenue* by the nine stars beginning from Pūrvaphalgunī, and the *Southern Avenue* by the nine stars beginning from Pūrvāṣāḍhā.

[Cf. *Garga* :—

अश्वयुग्भोगपर्यन्तेऽषाढादौ नवके गणे ।
वर्तमानः सदा क्रूरो दक्षिणे पथि वर्तते ।

शुक्रो निऋ्र्तिपर्यन्ते भाग्यादौ नवके गणे।
वर्तमानश्च मध्यस्थो मध्यमे पथि वर्तते ॥
भरण्यादौ मघान्ते च तृतीये नवके गणे।
वर्तमानः शुभो ज्ञेय उत्तरे पथि वर्तते ॥]

ज्यौतिषमागमशास्त्रं विप्रतिपत्तौ न योग्यमस्माकम्।
स्वयमेव विकल्पयितुं किन्तु बहूनां मतं वक्ष्ये ॥७॥

The science of astrology-cum-astronomy has been founded on the intuition of ancient Sages. Hence it is not proper on our part to say which among the divergent views of the Sages are correct and which not. I have, therefore, only quoted here the opinions of many wise men.

[We have seen above a vast number of conflicting opinions regarding the *Vithis*. Our author must have felt the necessity to pronounce his judgment on this. But he thought that such a course would not be justified in a field where there is no scientific machinery to prove the correctness or otherwise of a statement. For, all the views quoted above have the scriptural sanctity or authority.]

उत्तरवीथिषु शुक्रः सुभिक्षशिवकृद्गतोऽस्तमुदयं वा।
मध्यासु मध्यफलदः कष्टफलो दक्षिणस्थासु ॥ ८ ॥

When Venus rises or sets while travelling along the *Northern Avenues*, he will promote prosperity, food crops and all good things; he will produce modrate results while passing through the *Middle Avenues*; and he will bring about disasters while moving in the *Southern* Avenues.

[Cf. गर्ग :—

उदयास्तमयं कुर्यान्मार्गमुत्तरमाश्रितः।
सुभिक्षं च सुवृष्टिं च योगक्षेमं विनिर्दिशेत् ॥
उदयास्तमयं कुर्यान्मध्यमं मार्गमाश्रितः।
मध्यमं चार्घसस्यं च योगक्षेमं विनिर्दिशेत् ॥
उदयास्तमयं कुर्याद्दक्षिणं मार्गमाश्रितः।
धान्यस्य सङ्ग्रहं कृत्वा केदारेषु तिलान्वपेत् ॥

According to Parāśara the effects of the movement of Venus through the nine *Avenues* are (1) trouble to those who live by serpents (snake-charmers), (2) suffering of herds of elephants, (3) revolt of the army, (4) affliction of the aged, rich, learned, strong

and crops as well as outbreak of phlegmatic troubles, (5) destruction of crops and owners of cattle, (6) trouble to the learned in the Śāstras, (7) diseases among the deer or quadrupeds, crop-diseases and ailments of hermits, (8) fine growth of crops, plentiful rainfall and prosperity to religious students, and (9) destruction of crops, outbreak of fires and diseases caused by the vitiation of bile.]

अत्युत्तमोत्तमोनं सममध्यन्यूनमधमकष्टफलम् ।
कष्टतरं सौम्याद्यासु वीथिषु यथाक्रमं ब्रूयात् ॥ ६ ॥

The transit of Venus through the nine *Avenues* divided into three groups, Northern, Middle and Southern, will produce in order the following results : In the *Nāga Avenue* the results would be exceedingly beneficent, in the *Gaja*, very good, and in the *Airāvata* slight. In the next triad viz. *Vṛṣabha*, *Go* and *Jaradgava* the effects would be in order moderate, middling and slightly harmmful. Lastly in the *Mṛga*, *Aja* and Dahana they would be very bad (or untoward), inauspicious, and exceedingly harmful respectively.

[Next he speaks of six Maṇḍalas or circles of Venus and their effects.]

भरणीपूर्वं मण्डलमृक्षचतुष्कं सुभिक्षकरमाद्यम् ।
वङ्गाङ्गमहिषवाह्लिककलिङ्गदेशेषु भयजननम् ॥ १० ॥
अत्रोदितमारोहेद् ग्रहोऽपरो यदि सितं ततो हन्यात् ।
भद्राश्वशूरसेनकयौधेयककोटिवर्षनृपान् ॥ ११ ॥

The four stars beginning with Bharaṇī, (i.e. Bharaṇī, Kṛttikā, Rohini and Mṛgaśiras) constitute the first Maṇḍala or circle of Venus. This will produce good effects in the form of plenty of food. However, it will create fear or trouble in the countries of Vaṅga, Aṅga, Mahiṣa, Vāhlika and Kaliṅga. Should another planet pass over Venus after the latter has risen in this circle, it would kill the rulers of the tribes viz. Bhadrāśva, Śūrasena, Yaudheya and Koṭivarṣa.

भचतुष्टयमार्द्राद्यं द्वितीयममिताम्बुसस्यसम्पत्त्यै ।
विप्राणामशुभकरं विशेषतः क्रूरचेष्टानाम् ॥ १२ ॥
अन्येनात्राक्रान्ते म्लेच्छाटविकश्वजीविगोमन्तान् ।
गोनर्दनीचशूद्रान् वैदेहांश्चानयः स्पृशति ॥ १३ ॥

The second *Maṇḍala* consists of the four stars, Ārdrā, Punarvasu, Puṣya and Āśleṣā. It will promote good rains and luxuriant

crops. It will, however, be harmful to the Brahmin class, especially to those that are engaged in cruel deeds. Should Venus be attacked or blocked in this *circle* by another planet, Mlecchas, foresters, those that live by dogs (hunters etc.), cattle-owners, the people of Gonarda and Videha, Śūdras and those that are engaged in menial work would be afflicted.

विचरन्मघादिपञ्चकमुदितः सस्यप्रणाशकृच्छुक्रः ।
क्षुत्तस्करभयजननो नीचोन्नतिसङ्करकरश्च ॥ १४ ॥
पित्र्याद्येऽवष्टब्धो हन्त्यन्येनाविकाञ् शबरशूद्रान् ।
पुण्ड्रापरान्त्यशूलिकवनवासिद्रविडसामुद्रान् ॥ १५ ॥

The third *circle* consists of the five asterisms, Maghā, Pūrva and Uttara Phalgunī, Hasta and Citrā. If Venus traverses this *circle* after rising, he will destroy the crops, create the fear of famine (hunger) and thieves, and revolutionize the social order bringing about confusion of the classes. should Venus be attacked by another planet in this circle, he would kill shepherds, Śabaras (a class of hunters), Śūdras, Puṇḍras, people of the western regions, Śūlikas, forest dwellers, Draviḍas and the coastal people.

स्वात्याद्यं भत्रितयं मण्डलमेतच्चतुर्थमभयकरम् ।
ब्रह्मक्षत्रसुभिक्षाभिवृद्धये मित्रभेदाय ॥ १६ ॥
अत्राक्रान्ते मृत्युः किरातभर्तुः पिनष्टि चेक्ष्वाकून् ।
प्रत्यन्तावन्तिपुलिन्दतङ्गणाञ् शूरसेनांश्च ॥ १७ ॥

The three stars, Svâti, Viśākhā and Anurādhā, constitute the fourth *circle*. This produces the sense of security in the minds of people, promotes the interests of Brahmins and Kṣatriyas as well as excellent growth of crops, but causes estrangement among friends. Should Venus be assailed in this circle by another planet, he would kill the chieftain of the Kirātas (hunters), and crush the Ikṣvākus, cave-men, people of Avantī, Pulindas, Taṅgaṇas and Śurasenas.

ज्येष्ठाद्यं पञ्चर्क्षं क्षुत्तस्कररोगदं प्रबाधयते ।
काश्मीराश्मकमत्स्यान् सचारुदेवीनवन्तींश्च ॥ १८ ॥
अत्रारोहेद् द्रविडाभीराम्बष्ठत्रिगर्तसौराष्ट्रान् ।
नाशयति सिन्धुसौवीरकांश्च काशीश्वरस्य वधः ॥ १९ ॥

The fifth *Maṇḍala* consists of the five stars, Jyeṣṭhā, Mūla, Pūrva and Uttara Āṣāḍha, and Śravaṇa. This will trouble people with hunger, thieves and diseases and afflict the people of Kashmir,

Aśmaka, Matsya, Avanti and those living on the banks of the Cārudevī. If Venus is overpowered here by another planet, he will destroy the Draviḍas, Ābhīras, Ambaṣṭhas, Trigartas, Saurāṣṭras, people of Sindhu, Sauvīrakas and the king of Kāśī.

षष्ठं षण्नक्षत्रं शुभमेतन्मण्डलं धनिष्ठाद्यम् ।
भूरिधनगोकुलाकुलमनल्पधान्यं क्वचित्सभयम् ॥ २० ॥
अत्रारोहेच्छूलिकगान्धारावन्तयः प्रपीड्यन्ते ।
वैदेहवधः प्रत्यन्तयवनशकदासपरिवृद्धिः ॥ २१ ॥

The sixth *Maṇḍala* consists of the six stars, Dhaniṣṭhā, Śatabhiśaj, Pūrva and Uttara Bhadrapadā, Revatī, and Aśvinī. It is auspicious and productive of abundant wealth, cattle-wealth and bumper crops, but in some places there will be fear too. If Venus is attacked here by another planet, the Śūlikas and the people of Gāndhāra and Avanti will be tormented; and people of Videha will be killed; but cave-men, Yavanas Śakas and slaves will prosper.

[The *Śūlikas* are assigned to the north-west and south-east divisions (XIV) 23,8). They are also called Cūlikas in the Purāṇas. The Matsya-purāṇa refers to their country as being watered by the river Cakṣu (Oxus). Scholars identify them with the Sogdians living to the north of the Oxus, with the Cilukyas of the Deccan etc. They were also identified with the Śūlikas of Orissa. *Gāndhāra* extended from the Kabul valley to Takṣaśilā and comprised the Rawalpindi and Peshawar districts. The town Puṣkalāvatī is mentioned by our author.

The *Yavanas* were the Greek settlers found in the south-west divison near Nasik.

The *Videha* country comprised the country from Gorakhpur on the Rapti to Darbhanga, with Kosala on the west and Aṅga on the east.

The *Śakas* are mentiond in many inscriptions beginning with that of Rudradāman. They are assigned to the western division. The Agni-purāṇa (LV. 16) assigns them to the south-west of India. They were the descendants of the Scythians who adopted Indian titles such as Kṣatrapa and Mahākṣatrapa.]

अपरस्यां स्वात्याद्यं ज्येष्ठाद्यं चापि मण्डलं शुभदम् ।
पित्र्याद्यं पूर्वस्यां शेषाणि यथोक्तफलदानि ॥ २२ ॥

If Venus rising in the fourth or fifth Maṇḍala happens to be in the western horizon, the results will all be auspicious, and they

will be beneficial in the third Maṇḍala, provided he rises in the east. The effects of his transit in other *Maṇḍalas* will be as stated already.

[According to Parāśara the six *Maṇḍalas* are called (1) *Ādya*, (2) *Rohita*, (3) Dāruṇa, (4) Virocana, (5) Urdhvadaṇḍa, and (6) Tīkṣṇa. Unlike Varāhamihira's, Parāśara's third and fourth *Maṇḍalas* contain four stars each. The last two, it is said, contain five stars each. Then, nobody knows what has happened to the star Aśvinī. This sage says that the first four *Maṇḍalas* are said to be *Vāta* (wind) and the last one, Tīkṣṇa, *Vyālamārga* the *Serpent Route*. *Ūrdhvadaṇḍa* minus Śravaṇa is known as *Vaiśvānara* or Fire. So the opinion of Parāśara differs much from Varāhamihira's.

Cf. the समाससंहिता—

भरणीरौद्रमघानिलशक्रधनिष्ठादिसम्प्रवृत्तेषु ।
चारोदयः शुभो मण्डलेषु हित्वैन्द्रचपित्र्याद्ये ॥]

दृष्टोऽनस्तमितेऽर्के भयकृत् क्षुद्रोगकृत्समस्तमहः ।
अर्द्धदिवसे च सेन्दुर्नृपबलपुरभेदकृच्छुक्रः ॥ २३ ॥

If Venus becomes visible before the Sun sets, he will create panic; if he is seen throughout the day, famine and diseases will break out; and if seen at midday along with the Moon, there will be discord between the king, his army and the population.

[Cf. पराशर—

अहः सर्वं यदा शुक्रो दृश्यतेऽथ महाग्रहः ।
तदा त्वागन्तुभिर्ग्रामा बाध्यन्ते नगराणि च ॥

The last quarter of the text may also be interpreted as—"The king's army and towns will be vanquished."]

भिन्दन्गतोऽनलर्क्षं कूलातिक्रान्तवारिवाहाभिः ।
अव्यक्ततुङ्गनिम्ना समा सरिद्भिर्भवति धात्री ॥ २४ ॥

Should Venus pass cutting the star Kṛttikā, the entire earth will be submerged by rivers carrying waters that overflow the banks and conceal all elevations and depressions on the earth.

प्राजापत्ये शकटे भिन्ने कृत्वेव पातकं वसुधा ।
केशास्थिशकलशबला कापालमिव व्रतं धत्ते ॥ २५ ॥

When the wain of Rohiṇī is cut by Venus, the earth would be strewn with the hair and pieces of bones (of the dead), and

appear as though she were observing the *Kāpāla* vow to atone for the heinous sin of Brahmin-murder.

[For the vow of Kāpāla see मनुस्मृति XI-72. One who commits the worst crime such as killing a Brāhmaṇa should perform the above vow observing celibacy and penance, covering himself with garlands of skulls, bones, hair etc. for getting rid of the sin. Here the poet speaks metaphorically that the Earth too would look like one observing the vow, since her body would be covered with hundreds of dead bodies, caused by all kinds of visitations of God.

The wain of Rohiṇi is said to be cut by a planet, when it is situated in the 17th. degree of Taurus and has a southern latitude of a little more than two degrees. Cf. ब्रह्मस्फुटसिद्धान्त—

विक्षेपोंऽशद्वितयादधिको वृषभस्य सप्तदशभागे ।
यस्य ग्रहस्य याम्यो भिनत्ति शकटं स रोहिण्याः ॥

also भानुभट्ट—

वृषस्यांशे सप्तदशे विक्षेपो यस्य दक्षिणः ।
अंशद्वयाधिको भिन्द्याद्रोहिण्याः शकटं तु सः ॥]

सौम्योपगतो रससस्यसंक्षयायोशनाः समुद्दिष्टः ।
आर्द्रागतस्तु कोशलकलिङ्गहा सलिलनिकरकरः ॥२६॥

When Venus comes to *Mṛgaśiras*, he will destroy all juices or tastes and crops; and when he visits *Ārdrā*, he will ruin the Kosala and Kaliṅga countries and produce exceedingly heavy rains.

अश्मकवैदर्भाणां पुनर्वसुस्थे सिते महाननयः ।
पुष्ये पुष्टा वृष्टिर्विद्याधररणविमर्दश्च ॥२७॥

When Venus is situated in the star *Punarvasu*, the people of Aśmaka and Vidarbha countries will be greatly troubled. When he is in Puṣya, there will be good rains and destruction of the Vidyādharas (the learned ?) in battle.

[Bhaṭṭotpala interprets the word *Vidyādharāṇām*, as *Devayonīnām* meaning demigods. However, since the author is explaining effects of the transit on the denizens of the earth, and not of heaven, that word must stand for some class of human beings of learned men.]

आश्लेषासु भुजङ्गमदारुणपीडावहश्चरन् शुक्रः ।
भिन्दन्मघां महामात्रदोषकृद्भूरिवृष्टिकरः ॥२८॥

When Venus stays in the constellation Āśleṣā, he will cause acute suffering to the people through snakes. But when he pierces

the star M*aghā*, he will harm the commanders of elephant-divisions or chief ministers, and ensure copious rains.

[महामात्य is another reading for 'महामात्र'. The piercing or occultation of the junction star of Maghā by a planet is defined by astronomers as follows: "A planet occults the junction star of Maghā (Regulus) when its own rectified latitude, being in the same direction (north), is more than half the latitude, and less than one and a half the latitude of the star." Dr. Kern continues to say: "From this we may deduce that the author of the stanza, (quoted below), whoever he may have been (probably Brahmagupta), had a still more accurate knowledge of the real latitude of Regulus than the Sūrya Siddhānta has, in which the latitude is stated to be 0."

Cf. ब्रह्मस्फुटसिद्धान्त—

छादयति योगतारां मानार्द्धोनाधिकाद्भविक्षेपात् ।
स्फुटविक्षेपो यस्याधिकोनको भवति समदिक्स्थः ॥
विक्षेपेऽन्त्ये सौम्ये तृतीयतारां भिनत्ति पित्र्यस्य ।
इन्दुर्भिनत्ति पुष्यं पौष्णं वारुणमविक्षिप्तः ॥]

भाग्ये शबरपुलिन्दप्रध्वंसकरोऽम्बुनिवहमोक्षाय ।
आर्यम्णे कुरुजाङ्गलपाञ्चालघ्नः सलिलदायी ॥२९॥

Tenanting *Pūrvaphalgunī* Venus destroys Śabaras and Pulindas (two forest tribes), but causes abundant rains. While staying in *Uttaraphalgunī* he gives good rains but ruins the people of Kuru and Pāñcāla countries as well as the beings living in the Jāṅgala regions i.e. where there is very little water.

कौरवचित्रकराणां हस्ते पीडा जलस्य च निरोधः ।
कूपकृदण्डजपीडा चित्रास्थे शोभना वृष्टिः ॥३०॥

When Venus occupies the star Hasta, the people of the Kuru country as well as artists i.e. painters, will be in trouble, and there will be drought. When he occupies the star Citrā, there will be good rains, but birds and labourers engaged in the sinking of wells will suffer.

स्वातौ प्रभूतवृष्टिर्दूतवणिग्नाविकान्स्पृशत्यनयः ।
ऐन्द्राग्नेऽपि सुवृष्टिर्वणिजां च भयं विजानीयात् ॥३१॥

When Venus passes through Svātī, there will be good rains, but messengers, traders and sailors will be in trouble. In Viśākhā Venus would cause beneficial rainfall as well as threat to merchants.

मैत्रे क्षत्रविरोधो ज्येष्ठायां क्षत्रमुख्यसन्तापः ।
मौलिकभिषजां मूले त्रिष्वपि चैतेष्वनावृष्टिः ॥३२॥

When Venus is in Anurādhā, there will be hostility among the Kṣatriyas; when he is in Jyeṣṭhā, leaders of Kṣatriyas will be in jeopardy; and when he is in Mūla, druggists (those who deal in medicinal roots) and physicians will be harmed. In addition, there will be drought resulting from his transit through all the three stars (mentioned here).

आप्ये सलिलजपीडा विश्वेशे व्याधयः प्रकुप्यन्ति ।
श्रवणे श्रवणव्याधिः पाखण्डिभयं धनिष्ठासु ॥ ३३ ॥

When Venus passes through the star Pūrvāṣāḍha, aquatic, animals and products will suffer (or people will be troubled by aquatic animals etc.); when he is in Uttarāṣāḍha, diseases will spread; when he is in Śravaṇa, people will suffer from ear-diseases; and when he is in Dhaniṣṭhā, heretics will be in trouble.

शतभिषजि शौण्डिकानामजैकभे द्यूतजीविनां पीडाम् ।
कुरुपाञ्चालानामपि करोति चास्मिन् सितः सलिलम् ॥ ३४ ॥

When Venus is in Śatabhiṣaj, distillers of liquor as well as drunkards will suffer. While passing through Pūrvabhādrapada he afflicts gamblers and the people of Kuru and Pāñcāla countries. However, there will be good rains.

आहिर्बुध्न्ये फलमूलतापकृद्यायिनां च रेवत्याम् ।
अश्विन्यां हयपानां याम्ये तु किरातयवनानाम् ॥ ३५ ॥

While tenanting the star Uttarabhādrapada Venus will destroy roots and fruits; Revatī, travellers and marching troops; Aśvinī, keepers of horses; and Bharaṇī, Kirātas (hunters) and Yavanas.

[See what sage Kāśyapa says on this :

भेदयेत्कृत्तिकां शुक्रो बहुतोयं विमुञ्चति ।
रोहिण्यां मरणं घोरं गृध्राकुलभयाकुलम् ॥
मृगे तु सर्वसस्यानां क्षयं कुर्याद् भृगोः सुतः ।
आर्द्रासु च कलिङ्गानां कोशलानां भयावहः ॥
पुनर्वसौ विदर्भाणां पीडयत्युशनास्तथा ।
पुष्ये पुष्टिं समायान्ति जनाः सस्यानि वृष्टयः ॥
आश्लेषासूशना भेदात्पीडयेद् भुजगैः प्रजाः ।
मघाभेदकरः शुक्रो महामात्रांश्च पीडयेत् ॥

भाग्ये शबरविध्वंसं बहुवृष्टिं प्रमुञ्चति ।
आर्यम्णे तु कुरुक्षेत्रे पाञ्चालांश्चोपतापयेत् ।।
हस्ते चित्रकराणां तु पीडा वृष्टिक्षयो भवेत् ।
सुवृष्टिं कूपकृत्पीडां चित्राभेदं यदा व्रजेत् ।।
स्वातिभेदे सुवृष्टिं च वणिग्नाविकभीतिदः ।
विशाखायां सुवृष्टिं च मैत्रे मित्रं विरुध्यति ।।
ऐन्द्रे पौरविरोधः स्यान्मूले तु भिषजां भयम् ।
आप्ये वैश्वे व्याधिभयं वैष्णवे कर्णवेदना ।
धनिष्ठासु कुकर्मस्थान्वारुणे शौण्डिकक्षयम् ।
प्रोष्ठपादे पूर्वसक्तानहिर्बुध्न्ये फलक्षयः ।।
यायिनां सनृपाणां च पौष्णे ज्ञेयं महद्भयम् ।
अश्विन्यां हयपीडाकृद्भरण्यां कृषिजीविनाम् ।।

According to Parāśara Venus being glossy and full of rays produces rains while tenanting Pūrva and Uttaraphalgunī, Svātī, Viśākhā, the Bhādrapadas, Ārdrā, Bharaṇī and Puṣya. In case he moves to the *north*, in the *middle* or to the *south* of Rohiṇī, Citrā, Viśākhā and Anurādhā, he will cause health and happiness, crops and rainfall to the best advantage, moderate benefit and minimum advantage respectively of the people. If he moves to the north or in the middle of Maghā and Kṛttikā, he will prove beneficial to mankind. Similarly his movement in the middle of the Āṣāḍhas, Punarvasu and Rohiṇī will bring about encirlement of cities by enemies.

In the next verse the author gives the effects of Venus's rising and setting in the different lunar days or Tithis :—]

चतुर्दशीं पञ्चदशीं तथाष्टमीं तामिस्रपक्षस्य तिथिं भृगोः सुतः ।
यदा व्रजेद् दर्शनमस्तमेति वा तदा मही वारिमयीव लक्ष्यते ।।३६।।

When Venus rises or sets on the 8th, 14th or 15th lunar day (new moon) of the dark fortnight, the earth would look as though it were a vast sheet of water i.e. it will be completely submerged in floods.

[Cf. *Kāśyapa*—

कृष्णपक्षे ह्यमावस्याचतुर्दश्यष्टमीषु च ।
उदयं भार्गवः कुर्यात्तदा वृष्टिं प्रमुञ्चति ।।

Sage *Parāśara* gives some more details regarding the months in which he rises or sets thus : If his rising or setting takes place in

the month of Kārttika, there will be no rain at all for 90 days. If Venus rises (or sets) during the transit of Jupiter through Kṛttikā, there will be good rain-fall throughout the year. In case the luminaries complete their circuit of the ecliptic (?) at the time of Venus's rising or setting, there will be good rains. Should Venus be tenanting at the time a star or sign that is considered dry or non-rainy, then too there would be rains; and a rain-producing star or sign, surely there would be no rain.

The metre of this verse and others upto the 42nd. is वंशस्थ.]

गुरुर्भृगुश्चापरपूर्वकाष्ठयोः परस्परं सप्तमराशिगौ यदा ।
तदा प्रजा रुग्भयशोकपीडिता न वारि पश्यन्ति पुरन्दरोज्झितम् ॥३७॥

When Jupiter and Venus are situated in the Western and Eastern horizons, being at the same time in opposition (i.e. 180° apart), mankind will be afflicted with diseases, panic and grief and will have no rain at all.

[In the opinion of Bhaṭṭotpala there is no order meant in respect of the quarters occupied by Jupiter and Venus. So either of them can be in the east or west, but it is essential that they should be in the 7th house from each other. He quotes पराशर, ऋषिपुत्र, गर्ग, बृहज्जातक etc. He has come to the conclusion that even the Sages are not unanimous on this subject. Says पराशर—

उदयास्तमयस्थौ तु यदा शुक्रबृहस्पती ।
पूर्वसन्ध्यागतौ स्यातां जनयेतां तदा भयम् ॥

Here this Sage introduces a new rule i.e. both Jupiter and Venus being situated in the eastern horizon.

ऋषिपुत्र speaks differently :

पृष्ठतस्तूशना यत्र पुरस्ताच्च बृहस्पतिः ।
न च कश्चिद्ग्रहो मध्ये बुधो वाप्यथ दृश्यते ॥
एकमार्गसमापन्नौ प्रेक्षमाणौ परस्परम् ।
ते दिशौ पीडिते विन्द्यात् त्रीन्पक्षानभियोजयेत् ॥

Bhaṭṭotpala quotes from the work of Bhadrabāhu, a Jain monk, with the words "तथा च भद्रबाहौ पठ्यते" which indicates a work entitled Bhadrabāhu'. Our commentator must have taken the author's name for that of the work as it often happens in the case of authors of single works e. g. माघ for the शिशुपालवध and भारवि for the किरातार्जुनीय. The following are the verses of the Jain monk :

प्रत्यूषे प्राक्स्थितः शुक्रः पृष्ठतश्च बृहस्पतिः ।
यदाऽन्योन्यं निरीक्षेते तदा चक्रं प्रवर्तते ॥

धमर्थिकामा लुप्यन्ते प्रस्तावा वार्णसङ्कराः ।
नृपाणां च समुद्योगो यतः शुक्रस्ततो जयः ॥
अवृष्टिश्च भयं रोगो दुर्भिक्षं च तदा भवेत् ।
आढकेन तु धान्यस्य ग्राहकः स्यात्तदा प्रियः ॥
यदा तु पृष्ठतः शुक्रः पुरतश्च बृहस्पतिः ।
यदा वालोकयेतां तौ तावदेव फलं भवेत् ॥

The evil effects of a journey in the direction of Venus are referred to by Kālidāsa in "कामः पुरःशुक्रमिव प्रयाणे" (कुमार III. 43.)

Cf. also गर्ग—

अन्योन्यमस्तसंस्थौ तु यदि शुक्रबृहस्पती ।
पूर्वसन्ध्यागतौ घोरं जनयेतां महद्भयम् ॥]

यदा स्थिता जीवबुधारसूर्यजाः सितस्य सर्वेऽग्रपथानुवर्त्तिनः ।
नृनागविद्याधरसङ्गरास्तदा भवन्ति वाताश्च समुच्छ्रितान्तकाः ॥३८॥
न मित्रभावे सुहृदो व्यवस्थिताः क्रियासु सम्यग् न रता द्विजातयः ।
न चाल्पमप्यम्बु ददाति वासवो भिनत्ति वज्रेण शिरांसि भूभृताम् ॥३९॥

When Jupiter, Mercury, Mars and Saturn move in advance of Venus, there will be wars among men, serpents and Vidyādharas (a class of demi-gods) and the winds will raze to the ground all things standing erect, such as trees and mountains. Friends too will not remain cordial any longer; Brahmins will not be devoted to their duties; and the God of rain will not give even a drop of water; and he will smash the tops of mountains with his thunderbolt.

[In the following four verses the author discusses separately the effects of the four planets remaining ahead of Venus :]

शनैश्चरे म्लेच्छबिडालकुञ्जराः खरा महिष्योऽसितधान्यशूकराः ।
पुलिन्दशूद्राश्च सदक्षिणापथाः क्षयं व्रजन्त्यक्षिमरुद्गदोद्भवैः ॥ ४० ॥

Should Saturn be the planet in advance of Venus, barbarians, cats, elephants, donkeys, she-buffaloes, boars, black grains, Pulindas; Śūdras and the people of the Southern country would perish through eye-disease and ailments caused by the vitiation of wind.

निहन्ति शुक्रः क्षितिजेऽग्रतः प्रजां हुताशशस्त्रक्षुदवृष्टितस्करैः ।
चराचरं व्यक्तमथोत्तरापथं दिशोऽग्निविद्युद्रजसा च पीडयेत् ॥ ४१ ॥

Should Mars march ahead of Venus, the latter would destroy

human lives by means of fire, weapons (wars), hunger (famine), drought and robbers. He would also destroy completely all movable and immovable objects as well as the Northern-country. He would afflict the quarters with fire, lightning and dust.

बृहस्पतौ हन्ति पुरःस्थिते सितः सितं समस्तं द्विजगोसुरालयान् ।
दिशं च पूर्वां करकासृजोऽम्बुदा गले गदा भूरि भवेच्च शारदम् ॥ ४२ ॥

When Jupiter is ahead of Venus, the latter will destroy all white objects, the abodes of Brahmins, cattle and Gods, as well as the Eastern region. Clouds will pour down plenty of hail-stones (instead of rain); and people will be afflicted with throat-diseases, but the autumnal crops will flourish.

[This verse is specially noteworthy for its charming alliteration in both the halves.]

सौम्योऽस्तोदययोः पुरो भृगुसुतस्यावस्थितस्तोयकृ-
द्रोगान् पित्तजकामलांश्च कुरुते पुष्णाति च ग्रैष्मिकान् ।
हन्यात्प्रव्रजिताग्निहोत्रिकभिषग्रङ्गोपजीव्यान् हयान्
वैश्यान्गाः सह वाहनैर्नरपतीन् पीतानि पश्चाद्दिशम् ॥ ४३ ॥

When Mercury, whether setting or rising, is in advance of Venus, the latter will produce copious rains and summer crops. He will also engender diseases caused by the vitiation of bile, and jaundice. In addition, he will destroy recluses, sacrificers, physicians, horses, actors, wrestlers etc., traders, cattle, vehicles, kings, all yellow objects and the western country.

[The metre of this verse is शार्दूलविक्रीडित.]

शिखिभयमनलाभे शस्त्रकोपश्च रक्ते ।
कनकनिकषगौरे व्याधयो दैत्यपूज्ये ।
हरितकपिलरूपे श्वासकासप्रकोपः
पतति न सलिलं खाद् भस्मरूक्षासिताभे ॥४४॥

If Venus appears with the lustre of fire, there will be danger from fire; if he is red in colour, there will be war; if he is golden in hue, diseases will erupt; if he looks green or tawny, people will suffer greatly from asthma and cough; and if he appears grey like ashes, coarse or dark in colour, not a drop of water will fall from the sky.

[The metre is मालिनी.]

दधिकुमुदशशाङ्ककान्तिभृत्स्फुटविकसात्किरणो बृहत्तनुः ।
सुगतिरविकृतो जयान्वितः कृतयुगरूपकरः सिताह्वयः ॥४५॥

Should Venus be possessed of the lustre of curds, Kumuda (a kind of lotus) flower or the Moon, bright and expanding rays, a full and large orb and good motion i.e. not retrograde, and situated to the north of a star or planet, and be free from disturbances like portents, and be victorious in a planetary fight, he would confer the blessings of Kṛta yuga (golden age) on humanity.

[Cf. पराशर—

"हिमकनकरजतशङ्खस्फटिकवैदूर्यमुक्तामधुघृतमण्डकुमुदशशाङ्कच्छविः स्निग्धदीप्तप्रकान्तिप्रकाशः प्रसन्नाचिरवनिपतिहितकरः प्रशान्तवैरो दुर्भिक्षारोगवृष्टिकरश्च श्यावनीलरूक्षकपिलरक्तध्वस्तदीनाल्पलोष्टसन्निभः शस्त्रवैरव्याधिवर्षान्नक्षयकरः।" In this passage the expression, "प्रशान्त...रश्च" makes little sense. For, if Venus is triumphant in a fight, how could he cause famine, freedom from diseases, and rain ? There might be some mistake in the text.

The metre of the verse is अपरवक्त्र. The following verses are also quoted *possibly* from *Parāśara*:

"कूटाकारनिभः स्निग्धो मार्गस्थो रजतप्रभः।
भार्गवो विस्तृतार्चिश्च प्रजाभावकरः स्मृतः॥"
"प्रावृषि शुक्रः प्राच्यां दिशि स्थितोऽल्पं जलं सृजति नित्यम्।
धान्यं च भूरि कुरुते तृणं च बहु जायते तत्र॥
अपरां निषेव्यमाणः काष्ठां शुक्रो जलं सृजति भूरि।
धान्यं कुरुते चाल्पं तृणं न बहु जायते तत्र॥"

In the first quotation good effects are mentioned, while in the second the presence of Venus in the eastern horizon during the monsoon is said to be not helpful for rainfall but beneficial to crops and grass.]

शनैश्चरचारः ॥ १० ॥

Saturn's Transit

श्रवणानिलहस्तार्द्राभरणीभाग्योपगः सुतोऽर्कस्य ।
प्रचुरसलिलोपगूढां करोति धात्रीं यदि स्निग्धः ॥ १ ॥
अहिवरुणपुरन्दरदैवतेषु सुक्षेमकृन्न चातिजलम् ।
क्षुच्छस्त्रावृष्टिकरो मूले प्रत्येकमपि वक्ष्ये ॥ २ ॥

When Saturn tenants the stars Śravaṇa, Svāti, Hasta, Ārdrā, Bharaṇī and Pūrvaphalguni, the earth will be flooded with water, provided he is glossy. When he passes through the constellations Āśleṣā, Śatabhiṣaj and Jyeṣṭhā, he will make people happy; but will not cause sufficient rain. Passing through Mūla he brings about hunger or famine, clash of arms and drought. Now I shall give separately the effects of Saturn's passage through the different asterisms.

[Cf. गर्ग—

याम्यवायव्यसावित्ररौद्रश्रवणसंस्थितः ।
भवेत् स्निग्धवपुः सौरो भाग्ये चैवातिवर्षदः ॥
सार्पवारुणमाहेन्द्रनक्षत्रेषु च संस्थितः ।
स्निग्धः सौरः क्षेमकरो नातिवृष्टिं प्रमुञ्चति ॥
क्षुच्छस्त्रावृष्टिदो मूले सूर्यपुत्रः समस्थितः ।]

तुरगतुरगोपचारककविवैद्यामात्यहार्कजोऽश्विगतः ॥
याम्ये नर्तकवादकगेयज्ञक्षुद्रनैकृतिकान् ॥ ३ ॥

When Saturn sojourns in the star Aśvinī, he destroys horses, horsemen, poets, physicians and ministers; and in the star Bharaṇī he harms dancers or actors, musicians or singers, those who play on musical instruments, the wicked and hunters.

बहुलास्थे पीडयन्ते सौरेऽग्न्युपजीविनश्चमूपाश्च ।
रोहिण्यां कोशलमद्रकाशिपाञ्चालशाकटिकाः ॥४॥

When Saturn passes through the star Kṛttikā, those who work on fire i.e. goldsmiths, blacksmiths etc., and army commanders come to grief; and when he passes through Rohiṇī the countries of Kosala, Madra, Kāśī and Pāñcāla as well as cartmen are troubled.

[As I am writing this, Saturn is tenanting Rohiṇī and is retrograde.]

मृगशिरसि वत्सयाजकयजमानार्यजनमध्यदेशाश्च ।
रौद्रस्थे पारतरमठास्तैलिकरजकचौराश्च ॥ ५ ॥

When Saturn sojourns in the star Mṛgaśirṣa, misfortune befalls the people of the Vatsa country, sacrificers, officiating priests at sacrifices, noble persons and the middle country; and when he tenants the asterism Ārdrā, trouble befalls the people of the Pārata and Ramaṭha countries, oilmongers, washermen and dyers as well as thieves.

[Bhaṭṭotpala reads Pāratara and Maṭha as two countries. It should be Pārata or Pārada and Ramaṭha. One of the synonyms of asafoetida is Rāmaṭha, as it is got from the Ramaṭha country, which according to Kṣīrasvāmin, lies to the north of India. The Paradas are identified with Pardene of Ptolemy in the centre of Gedrosia (Baluchistan).[1] S. Levi's identification of the Ramaṭhas with the country lying between Ghazni and Wakhan seems to be correct.]

आदित्ये पाञ्चनदप्रत्यन्तसुराष्ट्रसिन्धुसौवीराः ।
पुष्ये घाण्टिकघौषिकयवनवणिक्कितवकुसुमानि ॥६॥

When Saturn passes through the star Punarvasu, the people of the Punjab, Saurāṣṭra, Sind and Sauvīra as well as cave-dwellers are harmed; and when he sojourns in the star Puṣya, persons engaged in ringing bells, those who make loud announcements (or those who live in hamlets), Yavanas, Kirātas (traders?), gamblers and flowers are destroyed.

[The commentator construes *Vaṇik* as kirātas. Sometimes Sindhu and Sauvīra are mentioned as one region. It lies between the Jhelum and the Indus. Here Utpala takes them as different names. However, according to Alberuni, Sauvīra stands for Multan and Jahravar. Surāṣṭra corresponds to the Kathiawad peninsula. The word Surat is the corruption af Surāṣṭra. Pratyanta is a bordering country occupied by Mlecchas.]

सार्पे जलरुहसर्पाः पित्र्ये बाह्लीकचीनगान्धाराः ।
शूलिकपारतवैश्याः कोष्ठागाराणि वणिजश्च ॥७॥

When Saturn sojourns in the asterism Āśleṣā, aquatic objects or animals, as well as snakes are destroyed; when he tenants the

1. I.A.I.B. pp. 93-95.

star Maghā, the Bāhlīkas, Cīnas, Gāndhāras, Śūlikas, Pāratas, traders (or Vaiśyas), godowns and Kirātas come to grief.

[Bāhlīka is the modern Bactria or Balkh in the north of Afghanistan. Gāndhāra country extended from the Kabul valley to Takṣaśilā. Śūlikas, otherwise known as Cūlikas, were the people of the north-western part of India. According to the Matsyapurāṇa[1] the country of the Śūlikās is watered by the river Cakṣu (Oxus). Since the author uses both 'Vaiśya' and 'Vaṇijaḥ', they cannot be synonyms. The word 'Vaiśya', therefore, means a tribe of non-Aryan Origin. (See XIV-21 *Infra*). Since the commentator interprets the word 'Vaṇij' as Kirāta a forest tribe—originally the nasal might have been of the dental class. The root 'वन्' means to 'destroy' according to the तत्त्वबोधिनी. Cf also गर्ग—

भुजङ्गकच्छपग्राहनागमत्स्यसरीसृपान् ।
हन्यादर्कसुतस्तिष्ठन्नक्षत्रे सर्पदैवते ॥]

भाग्ये रसविक्रयिणः पण्यस्त्रीकन्यकामहाराष्ट्राः ।
आर्यम्णे नृपगुडलवणभिक्षुकाम्बूनि तक्षशिला ॥८॥

If Saturn is situated in the star Pūrvaphalgunī, dealers in juices or articles having the six kinds of tastes, courtesans, virgins and the people of Mahārāṣṭra will suffer; and if he stays in the star Uttaraphalgunī, trouble will befall kings, jaggery, salt, hermits (or mendicants), water and the town of Takṣaśilā.

[The city of Takṣaśilā (Taxila) was an important centre of learning in ancient India. At present the site of the city consists of some villages to the north-west of Rawalpindi.]

हस्ते नापितचाक्रिकचौरभिषक्सूचिका द्विपग्राहाः ।
बन्धक्यः कौसलका मालाकाराश्च पीडयन्ते ॥९॥

When Saturn stays in the star Hasta, barbers, potters, oil-manufacturers etc., thieves, physicians, tailors (needle-workers), elephant-catchers (or elephants and crocodiles), harlots, the people of the Kosala country and garland-makers (florists) come to harm.

चित्रास्थे प्रमदाजनलेखकचित्रज्ञचित्रभाण्डानि ।
स्वातौ मागधचरदूतसूतपोतप्लवनटाद्याः ॥१०॥

When Saturn sojourns in the asterism Citrā, trouble befalls women, writers, painters and painted vessels. When he is in Svāti, rhapsodists (or bards or the people of Magadha), spies, couriers, charioteers or story-tellers, sailors, actors, musicians etc. are affected.

1. I.A.I.B. pp. 100-101.

ऐन्द्राग्नाख्ये त्रैगर्तचीनकौलूतकुङ्कुमं लाक्षा ।
सस्यान्यथ माञ्जिष्ठं कौसुम्भं च क्षयं याति ॥११॥

When Saturn stays in the star Viśākhā, the people of Trigarta (i.e. Jālandhara), Cīna, Kulūta (Kullu in the upper valley of the Beas), saffron, lac, crops, madder and safflower are destroyed.

मैत्रे कुलूततङ्गणखसकाश्मीराः समन्त्रिचक्रचराः ।
उपतापं यान्ति च घाण्टिका विभेदश्च मित्राणाम् ॥१२॥

When Saturn passes through the star Anurādhā, the people of Kulūta, the Taṅgaṇas, the Khasas, the Kashmirians, ministers, those that work with wheels such as potters, oil-makers etc., and those that beat gongs or bell-makers are afflicted; and friends get estranged.

[The Taṅgaṇas were an aboriginal tribe living in the north-eastern region of India.

Bhaṭṭotpala says that the Khasas are mountain-dwellers. Their country lay on the south and west of Kashmir. Re. मित्रभेद see IX 16 *supra*.]

ज्येष्ठासु नृपपुरोहितनृपसत्कृतशूरगणकुलश्रेण्यः ।
मूले तु काशिकोशलपाञ्चालफलौषधीयोधाः ॥१३॥

When Saturn tenants the asterism Jyeṣṭhā, trouble befalls kings, their preceptors, those that receive royal patronage or honour, war veterans (i.e. great heroes), groups or seminaries, elite families and trade guilds; and when he stays in Mūla, the people of Kāśī, Kosala and Pāñcāla, fruits, herbs and warriors come to grief.

[The star Jyeṣṭhā is presided over by Indra, leader of Gods. Hence if this star is tenanted by the malefic planet, Saturn, all those who are at the top are adversely affected. Originally the country of Pañcāla consisted of two parts, the Northern and Southern, with the Ganges as the dividing line and with Ahicchatra and Kāmpilya as their respective capitals.]

आप्येऽङ्गवङ्गकौशलगिरिव्रजा मगधपुण्ड्रमिथिलाश्च ।
उपतापं यान्ति जना वसन्ति ये ताम्रलिप्त्यां च ॥१४॥

When Saturn occupies the star Pūrvāṣāḍha, the people of Aṅga, Vaṅga, Kosala, Girivraja, Magadha, Puṇḍra, the city of Mithilā and the town of Tāmralipti get troubles.

[Girivraja must be the capital of Kekaya. Tāmralipti is the same as Tamluk in the Midnapur district of Bengal.]

विश्वेश्वरेऽर्कपुत्रश्चरन् दशार्णान्निहन्ति यवनांश्च ।
उज्जयिनीं शबरान् पारियात्रिकान् कुन्तिभोजांश्च ॥१५॥

When Saturn moves through the star Uttarāṣāḍha, he destroys the people of the Daśārṇa, the Yavanas, Ujjayinī, the Śabaras, those who live on the Pāriyātra mountain, and the Kuntibhojas.

[Daśārṇa was a famous country in the ancient times. Kātyāyana speaks of that region in his Vārttika "Pravatsara..." Kālidāsa celebrates it in his Meghadūta in "कतिपयदिनस्थायिहंसा दशार्णाः" It lies to the east of Vidiśā on the bank of the river Dhasan. The Kuntibhojas were a people and their country too was called after them. The Pāriyātra mountain forms the western part of the Vindhya range.]

श्रवणे राजाधिकृतान् विप्राग्र्यभिषक्पुरोहितकलिङ्गान् ।
वसुभे मगधेशजयो वृद्धिश्च धनेष्वधिकृतानाम् ॥१६॥

Saturn, tenanting the asterism Śravaṇa, destroys king's officers, eminent Brahmins, physicians, priests and the people of Kaliṅga; and while dwelling in the star Dhaniṣṭhā, he causes the victory of the king of Magadha and the prosperity of treasurers, bankers and the like.

साजे शतभिषजि भिषक्कविशौण्डिकपण्यनीतिवृत्तीनाम् ।
आहिर्बुध्न्ये नद्यो यानकराः स्त्रीहिरण्यं च ॥१७॥

When Saturn occupies the stars Śatabhiṣaj and Pūrvabhadrapadā, physicians, poets, drunkards, traders and politicians are afflicted; and when he stays in Uttarabhadrapadā, rivers, those who dwell on river-banks, carriage-makers, carpenters etc., women and gold are destroyed.

रेवत्यां राजभृताः क्रौञ्चद्वीपाश्रिताः शरत्सस्यम् ।
शबराश्च निपीड्यन्ते यवनाश्च शनैश्चरे चरति ॥१८॥

When Saturn moves in Revatī, king's proteges, inhabitants of the Krauñca Dvīpa, autumnal crops, the Śabaras and Yavanas come to have difficult times.

[The commentator quotes here an extensive prose passage of Parāśara describing the effects of Saturn's stay in the different asterisms. I shall give only the differences, if any, in the approaches of our author and Sage Parāśara. The former starts with Aśvinī, while the sage with Kṛttikā. According to the Sage *Kṛttikā* holding Saturn would afflict among others the Śūrasenas, women and brewers. In *Rohiṇī* he troubles the people of Aṅga and

maidens as well. In *Punarvasu* he afflicts widows in addition. In *Puṣya* he troubles those who are in charge of weights and measures, messengers and sea-faring people also. In Maghā he harms in addition oilmen, physicians (Vaidyas instead of Vaiśyas given by Varāhamihira), the Daradas and artisans. In *Uttaraphalgunī* the queen, her children, sesamum, and the people of *Kūrcaghara* and Darśa are also affected. Under Hasta washermen also are mentioned. Under *Viśākhā* yellow flowers as well as war-mongers too are affected. Under *Śravaṇa Agnideśa* also is affected. In *Dhaniṣṭhā* he afflicts lords of wealth. Our author gives only good effects under this star.

In *Śatabhiṣaj* those who live by harlots, robbers and heretics are also afflicted, but not poets and politicians. In *Pūrvaprosṭhapadā* the people of Draviḍa, Karṇāṭa, Cola, Pāṇḍya and Siṁhala countries as well as the residents of Mahendranagara are afflicted. In *Uttarabhadrapadā* pulses and those who are in charge of rivers are harmed.

Towards the end of the chapter he changes the metre and the following three verses are in three different metres. In the next verse the author discusses the effects of the mutual positions of Jupiter and Saturn.]

यदा विशाखासु महेन्द्रमन्त्री सुतश्च भानोर्दहनर्क्षयातः ।
तदा प्रजानामनयोऽतिघोरः पुरप्रभेदो गतयोर्भमेकम् ॥१६॥

When Jupiter tenants the star Viśākhā and Saturn Kṛttikā, there will be dreadful unrest and violence among the subjects; and when these two planets occupy one and the same constellation, the capital will be stormed.

[Cf. पराशर—

कृत्तिकासु शनैश्चारी विशाखासु बृहस्पतिः ।
तिष्ठेद्यदा तदा घोरः प्रजानामनयो भवेत् ॥
एकं नक्षत्रमासाद्य दृश्यते युगपद्यदि ।
अन्योन्यभेदं जानीयात्तदा पुरनिवासिनाम् ॥

Similarly the conjunction of Saturn and Jupiter (which is called गुरुचण्डालयोग in astrology) in the dual Rāśis is considered harmful. See what देवल says:

मीने धनुषि कन्यायां मिथुने सगुरुः शनिः ।
तिष्ठेद्यदा तदा घोरः प्रजानामनयो भवेत् ॥

The metre of the verse is उपेन्द्रवज्रा.]

अण्डजहा रविजो यदि चित्रः क्षुद्भयकृद्यदि पीतमयूखः ।
शस्त्रभयाय च रक्तसवर्णो भस्मनिभो बहुवैरकरश्च ॥२०॥

If Saturn should appear with many colours, he would destroy birds (or fishes); if he be possessed of yellowish rays, he would cause the threat of famine (or famine and fear); if he be blood-red, there would be war; and if he be ash-coloured (i.e. grey), all the subjects would rise in revolt in a dangerous way.

[Cf. पराशर

नीलपीतः क्षुधे । रक्तभस्मचित्रवर्णः शस्त्रवैरकरोऽण्डजाभिहन्ता । यद्वर्णस्तद्वर्णविनाशी भवति ।

The metre is दोधक.]

वैदूर्यकान्तिविमलः शुभकृत्प्रजानां
बाणातसीकुसुमवर्णनिभश्च शस्तः ।
यं चापि वर्णमुपगच्छति तत्सवर्णान्
सूर्यात्मजः क्षपयतीति मुनिप्रवादः ॥२१॥

Saturn becomes auspicious and beneficial to people, if he is possessed of the bright lustre of Vaidūrya gem (*Lapis lazuli* or beryl); so is he if he resembles in colour either the Bāṇa flower (which is jet black) or the Atasī flower (which is deep blue). Whatever colour—white, red, yellow or black—he attains, he will destroy the corresponding class of people, in the opinion of the Sages such as Garga.

[The colours assigned to the four classes, Brāhmaṇas, Kṣatriyas, Vaiśyas and Sūdras, are respectively white, red, yellow and black. Cf. गर्ग—

भवत्यर्कात्मजे रूक्षे श्यावपीतारुणप्रभे ।
तदात्मकानां भावानां क्षुच्छस्त्राग्निकृतं भयम् ॥

and पराशर—

पाण्डुः स्निग्धोऽमलः श्यामो विस्तृतार्चिः शनैश्चरः ।
मार्गस्थश्च प्रसव्यश्च नक्षत्राद्धित इष्यते ॥

The metre of the verse is वसन्ततिलका.]

सप्तर्षिचारः ॥१३॥

Chapter XIII—*Course of The Seven Sages*

सैकावलीव राजति ससितोत्पलमालिनी सहासेव ।
नाथवतीव च दिग्यैः कौबेरी सप्तभिर्मुनिभिः ॥१॥

ध्रुवनायकोपदेशान्नरिनर्तीवोत्तरा भ्रमद्भिश्च ।
यैश्चारमहं तेषां कथयिष्ये वृद्धगर्गमतात् ॥२॥

I shall now expound, according to the view of the Sage Vṛddha (Senior) Garga, the movements of the Seven Seers (the Great Bear), through whom the northern region shines as though bedecked with a pearl necklace, like a maiden with a smiling countenance wearing a garland of white lotuses, by whom she appears to have a lord (or husband), and by whose circular movements the northern quarter seems verily dancing at the instruction of the leader, viz., the Pole-Star.

[The author who is a born poet cannot resist the overtures of his muse and bursts into fine poetry at the sight of the beautiful line of seven stars looking like a pearl necklace which he must have enjoyed on several nights. He employs in this verse simile, metaphor and poetic fancy.

Cf. भट्टब्रह्मगुप्त—

ध्रुवयोर्बद्धं सव्यगममराणां क्षितिजसंस्थमुडुचक्रम् ।
अपसव्यगमसुराणां भ्रमति प्रवहानिलक्षिप्तम् ॥]

आसन्मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ॥३॥

The Seven Sages were stationed in the asterism Maghā when king Yudhiṣṭhira was ruling over the earth. The commencement of the Śaka era took place 2526 years after the period of that monarch.

[There is difference of opinion among scholars with regard to the interpretation of शककालः. According to some it means the beginning of the Vikrama era, and according to others the Śālivāhana

era, and some others hold that it refers to the Buddha era. The year of the Mahābhārata War ranges from 950 B.C. to 3201 B.C. in the opinions of different scholars from Pargiter to Mankad. On the basis of the planetary positions mentioned in the Great Epic as as well as the day of Bhīṣma's departure i.e. 8th Tithi ruled by the star Rohiṇī in the bright fortnight of the lunar month Māgha at noon at the commencement of the winter solstice, astronomers have fixed the commencement of the Kaliyuga at 3102 B.C. and the Great War at 3138 B.C. For according to the मत्स्यपुराण Kaliyuga started on the very day that the Lord Kṛṣṇa closed His incarnation. According to the Epic itself Śrīkṛṣṇa's departure took place 36 years after the War. If we deduct the number 2526 from the date of king Yudhiṣṭhira, 3138, we get 612 B.C. as the commencement of the Śakakāla referred to by our author. Thus we come across a great hurdle in accepting the above date, 3138 B.C., assigned to the Great War or Yudhiṣṭhira, the latter having been crowned at the end of the 18-day war. If the Śakakāla of Varāhamihira refers to the Vikrama era, then Yudhiṣṭhira's period would be 2582 B.C.; on the other hand if it be Śālivāhana era, the year would be 2448 B.C. Vide I. A. 1. B. P. 8-11.

Cf. वृद्धगर्ग—

कलिद्वापरसन्धौ तु स्थितास्ते पितृदैवतम् ।
मुनयो धर्मनिरताः प्रजानां पालने रताः ॥]

एकैकस्मिन्नृक्षे शतं शतं ते चरन्ति वर्षाणाम् ।
प्रागुदयतोऽप्यविवराहजून्नयति तत्र संयुक्ताः ॥४॥

The Sages traverse through each lunar mansion for a period of 100 years. Whichever constellation makes them conspicuous when they rise to the east of it, in that they are said to be situated.

[The second line has a variant reading :

प्रागुत्तरतश्चैते सदोदयन्ते ससाध्वीकाः ।

This is clearer in sense and flawless in construction. This reading might have been suggested by some earlier commentator. This would mean : "These Sages accompanied by the chaste Arundhatī always rise in the north-east." But then the two readings express different ideas viz. the direction of rising and the constellation in which they are posited at the time.

Cf. कश्यप—

शतं शतं तु वर्षाणामेकैकस्मिन् महर्षयः ।
नक्षत्रे निवसन्त्येते ससाध्वीका महातपाः ॥]

पूर्वे भागे भगवान्मरीचिरपरे स्थितो वसिष्ठोऽस्मात् ।
तस्याङ्गिरास्ततोऽत्रिस्तस्यासन्नः पुलस्त्यश्च ॥५॥

पुलहः क्रतुरिति भगवानासन्ना अनुक्रमेण पूर्वाद्यात् ।
तत्र वसिष्ठं मुनिवरमुपाश्रितारुन्धती साध्वी ॥६॥

Among the Sages the revered Marīci is situated in the east; to his west is Vasiṣṭha, to his west is Aṅgiras; to his west is situated Atri; and close to him is Pulastya. Next to him are in order Pulaha and Kratu. Arundhatī, the paragon of virtue, is close to the great Sage Vasiṣṭha among them.

उल्काशनिधूमाद्यैर्हता विवर्णा विरश्मयो ह्रस्वाः ।
हन्युः स्वं स्वं वर्गं विपुलाः स्निग्धाश्च तद्वृद्धयै ॥७॥

When these Sages (the Great Bear) are attacked by meteors, thunderbolts, smoke and the like, or when they become pale, devoid of rays or tiny, they will destroy severally their own dependencies (as stated blow), whereas they help the same to prosper, if they appear large and bright.

[Cf. वृद्धगर्ग—

उल्कया केतुना वापि धूमेन रजसापि वा ।
हता विवर्णाः स्वल्पा वा किरणैः परिवर्जिताः ॥
स्वं स्वं वर्गं तदा हन्युर्मुनयः सर्व एव ते ।
विपुलाः स्निग्धवर्णाश्च स्ववर्गपरिपोषकाः ॥

Their Vargas are enumerated in the following 4 verses.]

गन्धर्वदेवदानवमन्त्रौषधिसिद्धयक्षनागानाम् ।
पीडाकरो मरीचिर्ज्ञेयो विद्याधराणां च ॥८॥
शकयवनदरदपारतकाम्बोजांस्तापसान् वनोपेतान् ।
हन्ति वसिष्ठोऽभिहतो विवृद्धिदो रश्मिसम्पन्नः ॥९॥
अङ्गिरसो ज्ञानयुता धीमन्तो ब्राह्मणाश्च निर्दिष्टाः ।
अत्रेः कान्तारभवा जलजान्यम्भोनिधिः सरितः ॥१०॥
रक्षःपिशाचदानवदैत्यभुजङ्गाः स्मृताः पुलस्त्यस्य ।
पुलहस्य तु मूलफलं क्रतोस्तु यज्ञाः सयज्ञभृतः ॥११॥

When Marīci is hurt, he is said to harm the Gandharvas,

Gods, demons, spells, herbs, angels, Yakṣas, Nāgas and Vidyādharas. Vasiṣṭha, when hurt, proves harmful to the Śakas, Yavanas, Daradas, Pāratas, Kāmbojas, hermits and those living in forests; when radiant, he bestows prosperity. Scholars, intelligent men and Brahmins are mentioned as belonging to the domain of Aṅgiras; and foresters, aquatic products, the ocean and rivers are assigned to Atri. Giants, devils, demons, Daityas and serpents are said to belong to Pulastya; roots and fruits to Pulaha; and sacrifices and sacrificers to Kratu.

[In these verses different classes of beings, tribes and articles are mentioned as coming under the influence of the Seven Sages. For a detailed treatment of geographical jurisdiction of the planets, asterisms and quarters the following three chapters may be referred to.

Cf. also वृद्धगर्ग—

देबदानवगन्धर्वा सिद्धपन्नगराक्षसा: ।
नागा विद्याधरा: सर्वे मरीचे: परिकीर्तिता: ।।
यवना: पारताश्चैव काम्बोजा दरदा: शका: ।
वसिष्ठस्य विनिर्दिष्टास्तापसा वनमाश्रिता: ।।
धीमन्तो ब्राह्मणा ये च ज्ञानविज्ञानपारगा: ।
रूपलावण्यसंयुक्ता मुनेरङ्गिरस: स्मृता: ।।
कान्तारजास्तथाम्भोजा अत्रेर्ये सरिदाश्रिता: ।
पिशाचा दानवा दैत्या भुजङ्गा राक्षसास्तथा ।।
पुलस्त्यस्य विनिर्दिष्टा: पुष्पं मूलं फलं च यत् ।
तत्सर्वं पुलहस्योक्तं यज्ञा यज्ञभृतश्च ये ।।
क्रतोरेव विनिर्दिष्टा वेदज्ञा ब्राह्मणास्तथा ।]

नक्षत्रव्यूहः ॥१५॥

Chapter XV—*Stellar Rulership*

आग्नेये सितकुसुमाहिताग्निमन्त्रज्ञसूत्रभाष्यज्ञाः ।
आकरिकनापितद्विजघटकारपुरोहिताब्दज्ञाः ॥१॥

The star Kṛttikā presides over the following : White flowers, Brāhmaṇas who maintain and worship the sacred fire daily, knowers of the sacred hymns and sacrificial rules, grammarians, miners, barbers, Brāhmaṇas, potters, priests and astrologers.

[In the preceding chapter the author gives the rulership of the nine triads of stars over the nine regions or quarters and the peoples and countries situated therein. In this chapter he gives various things and types of persons that are ruled by the 27 asterisms severally. Rulership of the four Varṇas or classes is separately given in 28-29 *infra*.]

रोहिण्यां सुव्रतपण्यभूपधनियोगयुक्तशाकटिकाः ।
गोवृषजलचरकर्षकशिलोच्चयैश्वर्यसम्पन्नाः ॥२॥

The following are ruled by Rohiṇī : Observers of vows, merchandises, kings, wealthy persons, Yogins, cartmen, cows, bulls, aquatic animals, husbandmen, mountains and men in authority.

[Bhaṭṭotpala construes the word Paṇya as Paṇyavṛttayaḥ *i.e.* merchants.]

मृगशिरसि सुरभिवस्त्राब्जकुसुमफलरत्नवनचरविहङ्गाः ।
मृगसोमपीथिगान्धर्वकामुका लेखहाराश्च ॥३॥

The following are allotted to the constellation Mṛgaśiras : Fragrant articles, garments, aquatic products, flowers, fruits, gems, foresters (or forest-dwellers), birds, beasts, those who partake of Soma juice (in sacrifices), musicians, lovers and carriers of letters.

रौद्रे वधबन्धानृतपरदारस्तेयशाठ्यभेदरताः ।
तुषधान्यतीक्ष्णमन्त्राभिचारवेतालकर्मज्ञाः ॥४॥

Murderers (or executioners), animal-catchers, liars, adulterers,

thieves, rogues, creators of discord, cereals, cruel persons, charmers, sorcerers and those well versed in the art of raising goblins—all these are assigned to star Ārdrā.

आदित्ये सत्यौदार्यशौचकुलरूपधीयशोऽर्थयुताः ।
उत्तमधान्यं वणिजः सेवाभिरताः सशिल्पिजनाः ॥५॥

Under Punarvasu are placed the truthful, generous, pure (clean), high-born, handsome, intelligent, famous, the rich, best varieties of cereals (like the Kalama paddy), merchants, servants and artisans.

[Bhaṭṭotpala construes *Vaṇijaḥ* as *Kirātāḥ* here as well as in V. 40.]

पुष्ये यवगोधूमाः शालीक्षुवनानि मन्त्रिणो भूपाः ।
सलिलोपजीविनः साधवश्च यज्ञेष्टिसक्ताश्च ॥६॥

Under Puṣya come barley, wheat, rice, sugarcane, forests, ministers, kings, fishermen and the like, virtuous men and those that are engaged in big and small sacrifices.

अहिदेवे कृत्रिमकन्दमूलफलकीटपन्नगविषाणि ।
परधनहरणाभिरतास्तुषधान्यं सर्वभिषजश्च ॥७॥

To Āśleṣā are assigned artificial things, bulbs, roots, fruits, insects, reptiles, poison, robbers, cereals and all classes of physicians.

[In Āyurveda many types of Cikitsā-treatment—such as Śalya, Sālākya, Kāyacikitsā etc. are mentioned.]

पित्र्ये धनधान्याढ्याः कोष्ठागाराणि पर्वताश्रयिणः ।
पितृभक्तवणिक्शूराः क्रव्यादाः स्त्रीद्विषो मनुजाः ॥८॥

The following are ruled by Maghā : People rich in gold (money) and corn, granaries, mountaineers, those who are devoted to parents or the *manes*, traders, heroes, carnivorous beings and women-haters.

[The commentator takes the word Koṣṭhāgāra to mean Vipulagrāmāḥ, large villages.]

प्राक्फल्गुनीषु नटयुवतिसुभगगान्धर्वशिल्पपण्यानि ।
कर्पासलवणमाक्षिकतैलानि कुमारकाश्चापि ॥९॥

The following are presided over by *Pūrvaphalguni* : Actors, young women, amiable persons, musicians, artists, commodities, cotton, salt, honey, oil and boys.

आर्यम्णे मार्दवशौचविनयपाखण्डिदानशास्त्ररताः ।
शोभनधान्यमहाधनकर्मानुरताः समनुजेन्द्राः ॥१०॥

Star *Uttaraphalguni* signifies kind-hearted persons, the pure in conduct, modest, heretics, charitable persons and the learned, fine-corn (like the Kalama rice), very rich men, those who are devoted to their duties, and kings.

हस्ते तस्करकुञ्जररथिकमहामात्रशिल्पिपण्यानि ।
तुषधान्यं श्रुतयुक्ता वणिजस्तेजोयुताश्चात्र ॥११॥

Hasta rules thieves, elephants, those who travel in chariots, elephant-drivers, artisans, commodities, cereals, men learned in the Vedas, traders and men of prowess.

त्वाष्ट्रे भूषणमणिरागलेख्यगान्धर्वगन्धयुक्तिज्ञाः ।
गणितपटुतन्तुवायाः शालाक्या राजधान्यानि ॥१२॥

Citrā presides over persons skilled in making ornaments, jewellery (or jewel-examiners), dyeing (or painting), writing, singing and perfumery, as well as mathematicians, weavers, ophthalmic surgeons and king's corn.

स्वातौ खगमृगतुरगा वणिजो धान्यानि वातबहुलानि ।
अस्थिरसौहृदलघुसत्त्वतापसाः पण्यकुशलाश्च ॥१३॥

Under the jurisdiction of Svāti are placed birds, beasts, horses, traders, grains that cause lot of wind (like Bengal gram), unsteady friends, feeble characters, ascetics and connoisseurs of wares.

[Instead of *Panya* some texts read *Vanya*. That should be translated as those who are experts in forest-products.]

इन्द्राग्निदैवते रक्तपुष्पफलशाखिनः सतिलमुद्गाः ।
कर्पासमाषचणकाः पुरन्दरहुताशभक्ताश्च ॥१४॥

Viśākhā rules trees that bear red blossoms and fruits, sesamum, green gram, cotton, black gram, Bengal gram and men devoted to Indra and Agni.

मैत्रे शौर्यसमेता गणनायकसाधुगोष्ठियानरताः ।
ये साधवश्च लोके सर्वं च शरत्समुत्पन्नम् ॥१५॥

Anurādhā rules men of prowess, heads of corporations, friends of the virtuous, lovers of assemblies, tourists (or lovers of carriages), all honest persons in the world and all things that grow in autumn.

पौरन्दरेऽतिशूराः कुलवित्तयशोऽन्विताः परस्वहृतः ।
विजिगीषवो नरेन्द्राः सेनानां चापि नेतारः ॥१६॥

To Jyeṣṭhā belong great battle heroes, those who are noted for pedigree, wealth and fame, thieves, kings who are intent on conquests and commandants.

मूले भेषजभिषजो गणमुख्याः कुसुममूलफलवार्ताः ।
बीजान्यतिधनयुक्ताः फलमूलैर्ये च वर्तन्ते ॥१७॥

Mūla rules medicines, physicians, leaders of groups, those who deal in flowers, roots and fruits, seeds, exceedingly wealthy persons and those who live only on fruits and roots.

आप्ये मृदवो जलमार्गगामिनः सत्यशौचधनयुक्ताः ।
सेतुकरवारिजीवकफलकुसुमान्यम्बुजातानि ॥१८॥

Pūrvāṣāḍha presides over people that are tender-hearted, navigators, fishermen, aquatic animals etc., the truthful, pure and wealthy, constructors of bridges, those who live by water, and aquatic flowers and fruits.

विश्वेश्वरे महामात्रमल्लकरितुरगदेवतासक्ताः ।
स्थावरयोधा भोगान्विताश्च ये तेजसा युक्ताः ॥१९॥

Elephant drivers, wrestlers, elephants, horses, devotees of Gods, immovable things like trees, warriors, persons enjoying pleasures, and men of valour—all these come under Uttarāṣāḍha.

श्रवणे मायापटवो नित्योद्युक्ताश्च कर्मसु समर्थाः ।
उत्साहिनः सधर्मा भागवताः सत्यवचनाश्च ॥२०॥

To Śravaṇa belong jugglers, the ever-active, the efficient, the energetic, the righteous, devotees of Lord Viṣṇu and the truthful.

वसुभे मानोन्मुक्ताः क्लीबाचलसौहृदाः स्त्रियां द्वेष्याः ।
दानाभिरता बहुवित्तसंयुताः शमपराश्च नराः ॥२१॥

Dhaniṣṭhā rules the following : Men without pride, eunuchs, fast friends, men who are hated by women, charitable persons, the very wealthy, and peaceful (or self-controlled) persons.

[Instead of क्लीबाचल there is another reading viz. क्लीबाश्चल. In the latter case the meaning would be just the opposite.]

वरुणेशे पाशिकमत्स्यबन्धजलजानि जलचराजीवाः ।
सौकरिकरजकशौण्डिकशाकुनिकाश्चापि वर्गेऽस्मिन् ॥२२॥

The following come under the star Śatabhiṣaj : Snarers, anglers, aquatic products, and dealers in fish etc., boar-hunters, washermen, distillers and fowlers.

आजे तस्करपशुपालहिंस्रकीनाशनीचशठचेष्टाः।
धर्मव्रतैर्विरहिता नियुद्धकुशलाश्च ये मनुजाः ॥२३॥

Under Pūrvabhādrapada are placed thieves, cowherds, murderous persons, niggards and those engaged in despicable and roguish activities, those who are devoid of virtuous or religious observances and those that are clever in single combat.

आहिर्बुध्न्ये विप्राः क्रतुदानतपोयुता महाविभवाः ।
आश्रमिणः पाखण्डा नरेश्वराः सारधान्यं च ॥२४॥

Brāhmaṇas, those that are engaged in sacrifices, charity and penance, very wealthy persons, recluses, heretics, monarchs and valuable corn—all these are ruled by Uttarabhādrapada.

पौष्णे सलिलजफलकुसुमलवणमणिशङ्खमौक्तिकाब्जानि ।
सुरभिकुसुमानि गन्धा वणिजो नौकर्णधाराश्च ॥२५॥

Revatī rules aquatic products as well as fruits and flowers, salt, gems, conch shell, pearls, lotuses, perfumes, flowers (or fragrant flowers), traders and sailors (or helmsmen).

अश्विन्यामश्वहराः सेनापतिवैद्यसेवकास्तुरगाः ।
तुरगारोहा वणिजो रूपोपेतास्तुरगरक्षाः ॥२६॥

Aśvinī rules horse-dealers, commandants, physicians, attendants, horses, horse-riders, merchants, handsome persons and horse-grooms.

[The commentator interprets *Vaṇijaḥ* as Kirātāḥ, Krayavikrayaniratāḥ.]

याम्येऽसृक्पिशितभुजः क्रूरा वधबन्धताडनासक्ताः ।
तुषधान्यं नीचकुलोद्भवा विहीनाश्च सत्त्वेन ॥२७॥

Bharaṇī rules those that feed on blood and flesh, cruel men, those that are engaged in killing, imprisoning and beating others, cereals, low-born persons, and those who are deviod of courage (character or nobility).

[In the following three verses the author alludes to the groups of stars that rule the classes or Varṇas.]

पूर्वात्रयं सानलमग्रजानां राज्ञां तु पुष्येण सहोत्तराणि ।
सपौष्णमैत्रं पितृदैवतं च प्रजापतेर्भं च कृषीवलानाम् ॥२८॥

आदित्यहस्ताभिजिदाश्विनानि वणिग्जनानां प्रवदन्ति तानि ।
मूलत्रिनेत्रानिलवारुणानि भान्युग्रजातेः प्रभविष्णुतायाः ॥२९॥

सौम्यैन्द्रचित्रावसुदैवतानि सेवाजनस्वाम्यमुपागतानि ।
सार्पं विशाखा श्रवणो भरण्यश्चण्डालजातेरभिनिर्दिशन्ति ॥३०॥

The three Pūrvas viz. Pūrvaphalgunī, Pūrvāṣāḍha and Pūrvabhādrapada, and Kṛttikā rule the Brāhmaṇa class. The three Uttaras *i.e.* Uttaraphalgunī, Uttarāṣāḍha and Uttarabhādrapada, and Puṣya own the Kṣatriya class. Revatī, Anurādhā, Maghā and Rohiṇī rule husbandmen. Vaiśyas are ruled by Punarvasu, Hasta, Abhijit and Aśvinī. Mūla, Ardrā, Svātī and Śatabhiṣaj belong to the powerful class of cruel men. Mṛgaśiras, Jyeṣṭhā, Citrā. and Dhaniṣṭhā own the servant class. Āśleṣā, Viśākhā, Śravaṇa and Bharaṇī rule the outcasts.

[Here the author divides human beings into the wellknown five classes including the outcasts and two more classes viz. husbandmen, and cruel persons. The last category is likely to include all unruly elements in society who may violate all norms of civilized society. Utpala interprets. वणिग्जनानाम् as किरातलोकानाम् in verse 29.

These verses are in उपजाति metre.

In the next two verses definition and effect of *Upahata* are given.]

रविरविसुतभोगमागतं क्षितिसुतभेदनवक्रदूषितम् ।
ग्रहणगतमथोल्कया हतं नियतमुषाकरपीडितं च यत् ॥३१॥

तदुपहतमिति प्रचक्षते प्रकृतिविपर्यययातमेव वा ।
निगदितपरिवर्गदूषणं कथितविपर्ययगं समृद्धये ॥३२॥

A lunar mansion is said to be *Upahata* or *Afflicted* when it is tenanted by the Sun or Saturn, when it is spoilt by Mars either by cutting through or by retrogradation in it, when it gets involved in an eclipse, when it is struck by a meteor, or when it is manifestly crushed by the Moon; or when something unnatural happens to it. When a constellation is thus *afflicted*, all the people and things coming under its jurisdiction will be harmed Otherwise they will prosper.

[In mundane astrology this subject matter will be of great use. As we consider the effects of transits of different planets with reference to an individual's natal Moon, even so transit-effect can be gauged for different groups of persons as well as articles according to the method enunciated in this chapter as elsewhere. Utpala explains the word *Bhedana* as cutting through, or covering.

उषाकरपीडितम् is explained thus : यस्य नक्षत्रस्य चन्द्रमा योगतारका-भेदेन आच्छादन मध्यगमनं दक्षिणभागगमनं वा करोति तदुषाकरपीडितम् ।

Cf. कश्यप—

शनैश्चरस्य सूर्यस्य सदक्षं भोगमागतम् ।
धरित्रीतनयेनापि भिन्नं वक्रप्रदूषितम् ॥
राहुग्रस्तमथोल्काभिर्हतमुत्पातदूषितम् ।
चन्द्रेण पीडितं यच्च प्रकृतेरन्यथास्थितम् ॥
तच्चोपहतकं विन्द्यान्नक्षत्रं हन्ति सर्वदा ।
स्ववर्गमन्यथा नित्यं पुष्णाति निरुपद्रवम् ॥

The metre is वैतालीय. It is a pleasing practice of our author that he changes the metre at the end of chapters as it is the case of the Mahākāvyas.]

ग्रहयुद्धाध्यायः ॥१७॥

Chapter XVII—Planetary Wars

युद्धं यथा यदा वा भविष्यमादिश्यते त्रिकालज्ञैः ।
तद्विज्ञानं करणे मया कृतं सूर्यसिद्धान्तात् ॥१॥

How and when a planetary war will take place according to the teachings of the sages who know the past, present and future, has been explained by me in the astronomical treatise viz. Pañcasiddhāntikā, on the basis of the Sūryasiddhānta.

[सूर्यसिद्धान्ते is another reading for सूर्यसिद्धान्तात्. Our author frequently alludes to his previous works like the पञ्चसिद्धान्तिका, बृहज्जातक etc.

In the following verse the cause and varieties of planetary warfare are explained.]

वियति चरतां ग्रहाणामुपर्युपर्यात्ममार्गसंस्थानाम् ।
अतिदूराद् दृग्विषये समतामिव सम्प्रयातानाम् ॥२॥

आसन्नक्रमयोगाद्भेदोल्लेखांशुमर्दनासव्यैः ।
युद्धं चतुष्प्रकारं पराशराद्यैर्मुनिभिरुक्तम् ॥३॥

When the planets move in the sky along their orbits lying over one another, they appear to our eyes to move on even surface or plane, as a result of their great distance (from the earth). According to the degree of their seeming approachment, there are four kinds of *war* as stated by Parāśara and other sages, viz. *Bheda* (occultation, cleaving), *Ullekha* (grazing), *Aṁśumardana* (clashing of the rays) and *Apasavya* (passing southward).

[Planetary warfare has been treated of by many ancient sages such as Parāśara, Garga, Kāśyapa and Vajra, according to the commentator. When two planets appear to have a single orb on account of their apparent over-lapping, the fight is called *Bheda*. In this the orb of the lower planet obstructs completely the upper one. When the rims of the two orbs graze each other, it is called *Ullekha*. When the rays of two planets situated closely appear to be clashing

with one another, it is *Aṁśumardana*. When a planet covering another moves towards the south, it is *Apasavya* (see notes under XVIII-1 *infra*). Bhaṭṭotpala appears to confuse सव्य and अपसव्य, as he says : "अपसव्य: प्रदक्षिण उच्यते ।" But this is against the statements of the sages. He quotes a verse which distinguishes *Yuddha*, *Samāgama*, *Ullekha* and *Bheda* : "हस्तमात्रं भवेद्युद्धं बाहुमात्रं समागमः । वितस्तिमात्रमुल्लेखो भेदश्चैव निरङ्गुलः ॥" ऋषिपुत्र says in this connection :

> दक्षिणेनापसव्यं स्यादुत्तरेण प्रदक्षिणम् ।
> ग्रहाणां चन्द्रमा ज्ञेयो नक्षत्राणां तथैव च ॥

Vṛddhagarga explains how the planets' mutual अपसव्य and प्रदक्षिण positions are to be determined :

> ग्रहाणां विजये भङ्गे नक्षत्राणां च संश्रये ।
> कथं प्रदक्षिणं ज्ञेयमपसव्यं तथैव च ॥
>
> नक्षत्राणां ग्रहाणां वा यदा तूत्तरगः शशी ।
> तत्प्रदक्षिणमित्याहुर्भवेत् क्षेमसुवृष्टये ॥
>
> नक्षत्राणां ग्रहाणां वा यदा दक्षिणतो व्रजेत् ।
> अपसव्यं तदैव स्यादवृष्टिभयलक्षणम् ॥

Bhaṭṭotpala adds here that though the definition of *Apasavya* is the same with respect to all planets, yet in the case of the planetary war named *Apasavya* it is different i.e. it means सव्य. Dr. Kern says : "The *Apasavyam* or *Asavyaṁ yuddham* takes place when the interval is somewhat less than a degree; at a greater interval there is no conflict." Ṛṣiputra and others speak of 15 kinds of war.

Cf. पराशर—

भेदनमारोहणमुल्लेखनं रश्मिसंसर्गश्चेति ग्रहयुद्धं चतुर्विधमाचक्षते कुशलाः । तेषां पूर्वात् पूर्वो गरीयान् ।

Cf. गर्ग—

> छादनं रोधनं चैव रश्मिमर्दस्तथैव च ।
> अपसव्यं ग्रहाणां च चतुर्धा युद्धमुच्यते ॥

Cf. also काश्यप—

> सर्वग्रहेभ्यः शीघ्रेन्दुस्ततस्तस्यैव चात्मजः ।
> भार्गवो रविभौमौ च जीवो मन्दः शनैश्चरः ॥
>
> शीघ्रगा मन्दगाश्चैते काले त्वेकर्क्षगामिनः ।
> ततो योगो भवेदेषां यतोंऽशत्वैकमाश्रिताः ॥

उपर्युपरिसंस्थास्ते दृश्यन्ते युगपत् स्थिताः ।
भेदोल्लेखांशुमर्दाश्चापसव्यश्च तथापरः ॥
चतुष्प्रकारः संयोगो युद्धे तु दिविचारिणाम् ॥]

भेदे वृष्टिविनाशो भेदः सुहृदां महाकुलानां च ।
उल्लेखे शस्त्रभयं मन्त्रिविरोधः प्रियान्नत्वम् ॥४॥

अंशुविरोधे युद्धानि भूभृतां शस्त्ररुक्क्षुदवमर्दाः ।
युद्धे चाप्यपसव्ये भवन्ति युद्धानि भूपानाम् ॥५॥

When the *Bheda* (occultation) type of warfare takes place, there will be failure of rains, and discord among friends and big families. At the *Ullekha* (grazing) type of war there will be danger from clash of arms, ministers will be at loggerheads among themselves or with the king, and food will be very dear. When the third type of war (clashing of rays) takes place, there will be wars among kings and general destruction by the sword, diseases and famine. At the last type of conflict *i.e.* Apasavya, kings will be engaged in wars.

[Dr. Kern remarks : "This is not difficult to understand, for the Moon leaving, in her eastward course, a planet or star at her own right (*i.e.* standing north from the planet or star), may be said to make a *Pradakṣiṇa*; standing to the south, *i.e.* leaving a planet or star at her left, she makes an *Apasavya*. Thus Apasavya means, "from the left, at the left", and, in a special application,"at the southside," but from this, it does not necessarily follow that *apasavya* originally was simply the opposite of *savya* "left". Yet it cannot be doubted that they have taken *apasavya* as the reverse of *savya*, or, in other words, that *apa* was understood to mean, not "from the side" but "not"; therefore *asavya* was considered to be simply synonymous with *apasavya*. Moreover, *Savya* has got the meaning of "right", precisely the reverse of its most common acceptation, viz. "left".

"Not to be confounded with this acceptation of *savya* is its use in augury. Applied to augural birds, etc., *savya* is strictly and properly "left", but as birds first appearing from the left of the observer move in the direction of his right, and keep him at their own right *savya*, "left'', and *pradakṣiṇa*, 'moving to the right', imply the same, without being the same. Utpala remarks : सर्व एव शकुनादयो यातुर्वामपार्श्वादग्रत आगत्य दक्षिणपार्श्वेणाक्रामन्ति यत् तत् प्रदक्षिणं सव्यञ्च । एत-

द्विपरीतं दक्षिणपार्श्वाद्वामपार्श्वंगमनं यत्तदपसव्यम् । In astronomical works, *savya* "moving (revolving) toward the right" and *apasavya* "moving toward the left, is common enough; *e.g.* Sūrya Siddhānta XII-55; Siddhānta Śiromaṇi, Golādhyāya 3-51, Āryabhaṭīya IV-16."

While answering an objection to the effect that there can be only three kinds of planetary conflict, the commentator says : The signs of defeat of a planet are (i) being placed to the south of the other planet, (ii) rough appearance, (iii) trembling, (iv) loss of colour or lustre, (v) deformity, (vi) being super-imposed by the other, (viii) tiny form, and (viii) retreating. Those of victory are: (i) to be stationed to the north of the other, (ii) glossiness, (iii) largeness, etc. Though a planet is placed to the south, if it is endowed with the marks of triumph, given above, it should be declared to be victorious. So, whatever effects have been prescribed for a victorious planet stationed to the north, should be said for a victorious planet though placed to the south. This is the purpose of mentioning this variety separately.]

रविराक्रन्दो मध्ये पौरः पूर्वेऽपरे स्थितो यायी ।
पौरा बुधगुरुरविजा नित्यं शीतांशुराक्रन्दः ॥६॥

केतुकुजराहुशुक्रा यायिन एते हता घ्नन्ति ।
आक्रन्दयायिपौराञ्जयिनो जयदाः स्ववर्गस्य ॥७॥

The Sun standing in the meridian is called Ākranda i.e. an ally who comes to the rescue being situated behind the Pārṣṇigrāha, when he is in the east *i.e.* in the forenoon, he is called the *Paura,* a king staying inside the town; and in the west *i.e.* in the afternoon, he is termed the *Yāyin*, one who marches against the enemy. Mercury, Jupiter and Saturn are always *Pauras*, while the Moon is always the *Ākranda*. Ketu, Mars, Rāhu and Venus are *marching* planets. All the planets known as the *Ākranda, Yāyin* and *Paura* when hurt, will destroy severally kings coming to the rescue, marching and staying in town. When such planets are victorious, they bestow victory on their own classes of kings.

[In Sanskrit literature 12 kinds of kings are mentioned. Among them the *Vijigīṣu* occupies the hub of the wheel. *Ākranda* is next to the *Pārṣṇigrāha* behind the *Vijigīṣu*. In case *Pārṣṇigrāha* attacks the central king from behind, the *Ākranda* who is behind the former could help the chief king by attacking the attacker *Yāyin* and *Paura*

are general terms meaning one who attacks or marches, and one who defends the town respectively. These names do not occur in the list of 12 kings.

The luminaries do not participate in planetary wars. Still they are mentioned here in view of their affliction by meteors etc.]

पौरे पौरेण हते पौराः पौरान् नृपान् विनिघ्नन्ति ।
एवं याय्याक्रन्दा नागरयायिग्रहाश्चैव ।।८।।

When a planet called *Paura* is overpowered by another of the same description, kings defending their towns would kill others in the same situation. The same applies to *Yāyin* and *Ākranda* planets and kings. When there is a conflict between *Paura* and *Yāyin* planets, the victorious will bestow victory on its own class of kings.

[Cf. पराशर—
तेषां तज्जयाद्विजयो वधाद् वधोऽन्योन्यभेदाद् भेदः साम्यात् साम्यम् ।

In the next verse the symptoms of a defeated planet are given.]

दक्षिणदिक्स्थः परुषो वेपथुरप्राप्य सन्निवृत्तोऽणुः ।।
अधिरूढो विकृतो निष्प्रभो विवर्णश्च यः स जितः ।।९।।

A planet is said to be defeated when it is situated to the south of the other, is rough, quivering, retreating without actually coming in contact with the other, small, mounted upon, of unnatural appearance, without brilliance and colourless.

[Here nine marks of defeat are listed, but *Parāśara* has one more, viz. *Abhihata* or struck.

Cf. गर्ग—

अरश्मिर्लोहितः श्यामः परुषः सूक्ष्म एव च ।
अपसव्यगतो यश्च चक्रान्तःपतितस्तथा ।।

च्युतः स्थानाद्धतो यश्च प्रतिस्तब्धस्तथैव च ।
निष्प्रभो विकृतश्चापि जवेनाभिहतश्च यः ।।

अप्राप्य वा निवृत्तो यो वेपनः कृष्ण एव च ।
लक्षणैः सप्तदशभिर्ग्रहं विन्द्यात् पराजितम् ।।

Though the sage speaks of 17 marks, yet we can count only 16. To solve this difficulty we may have to change the reading of जवेन into जवोनोऽभिहतः. Then we get one more mark i.e. one bereft of speed.]

उक्तविपरीतलक्षणसम्पन्नो जयगतो विनिर्देश्यः ।
विपुलः स्निग्धो द्युतिमान् दक्षिणदिक्स्थोऽपि जययुक्तः ॥१०॥

A planet possessed of characteristics contrary to those mentioned above should be considered as victorious i.e. when it is large, glossy and brilliant, even though it may be placed in the south.

[Cf. गर्ग—

द्युतिमान् रश्मिसम्पन्नः प्रसन्नो रजतप्रभः ।
बृहद्गूराधरश्चैव यः समेत्य ग्रहो भवेत् ॥
प्रभावर्णाधिको यश्च ग्रहमावृत्य तिष्ठति ।
तादृशं जयिनं विन्द्याद् ग्रहं ग्रहसमागमे ॥

In this connection Utpala remarks, "एतत् शुक्रस्य प्रायः सम्भवति ।" He quotes in support पुलिशाचार्य—

"सर्वे जयिन उदक्स्था दक्षिणदिक्स्थो जयी शुक्रः ।"

From this we can infer that generally the palm is given to a planet that is situated in the north, but in the case of Venus it is the reverse.]

द्वावपि मयूखयुक्तौ विपुलौ स्निग्धौ समागमे भवतः ।
तत्रान्योन्यं प्रीतिर्विपरीतावात्मपक्षघ्नौ ॥११॥

When both the planets at conjunction are radiant, large and glossy, they being in love with each other conduce to their respective parties (Ākranda etc.) establishing peace and friendship between them; while in the contrary case they destroy the kings over whom they preside.

[Here the word विपरीतौ means—if both of them are devoid of radiance, small, and rough.]

युद्धं समागमो वा यद्यव्यक्तौ स्वलक्षणैर्भवतः ।
भुवि भूभृतामपि तथा फलमव्यक्तं विनिर्देश्यम् ॥१२॥

If, owing to the indistinctness of the indications, it cannot be determined whether a conflict or conjunction is taking place, the effects accruing to the kings on earth too should be declared to be equally uncertain.

[War takes place among the non-luminaries, while *Samāgama* (conjunction) is between the Moon and one of the non-luminaries. At a planetary war sometimes it may not be possible to determine

the victor owing to the absence of distinct indications, e.g. when both are radiant, large and glossy. Similarly, at a conjunction it may not be possible to find out if the Moon is either to the north or south of the other planet (non-luminary). If she passes through the other, the effect of *cleaving* should be prescribed and not of conjunction.]

गुरुणा जितेऽवनिसुते बाह्लीका यायिनोऽग्निवार्ताश्च ।
शशिजेन शूरसेनाः कलिङ्गशाल्वाश्च पीड्यन्ते ॥१३॥

सौरेणारे विजिते जयन्ति पौराः प्रजाश्च सीदन्ति ।
कोष्ठागारम्लेच्छक्षत्रियतापश्च शुक्रजिते ॥१४॥

When Mars is defeated by Jupiter, the Bāhlikas, marching kings and persons living by fire (such as goldsmiths, cooks etc.) will come to grief. When he is vanquished by Mercury, the Śūrasenas, Kaliṅgas and Śālvas will suffer. When he is defeated by Saturn, kings defending a town will become victorious, but the subjects will be harmed. When he is defeated by Venus, granaries, Mlecchas and Kṣatriyas will suffer.

भौमेन हते शशिजे वृक्षसरित्तापसाश्मकनरेन्द्राः ।
उत्तरदिक्स्थाः क्रतुदीक्षिताश्च सन्तापमायान्ति ॥१५॥

गुरुणा जिते बुधे म्लेच्छशूद्रचौरार्थयुक्तपौरजनाः ।
त्रैगर्तपार्वतीयाः पीड्यन्ते कम्पते च मही ॥१६॥

रविजेन बुधे ध्वस्ते नाविकयोधाब्जसधनगर्भिण्यः ।
भृगुणा जितेऽग्निकोपः सस्याम्बुदयायिविध्वंसः ॥१७॥

When Mercury is defeated by Mars, trees, rivers, ascetics, the Aśmakas, kings, people living in the north and sacrificers will come to grief. When he is conquered by Jupiter, the Mlecchas, Śūdras, thieves, wealthy men, citizens (defenders of towns), Traigartas and mountain-dwellers will be affected, and there will be an earthquake. When he is vanquished by Saturn, sailors, warriors, aquatic products, rich persons and pregnant women will suffer. When he is overpowered by Venus, there will be destruction by fire and ruin of corn, clouds and marching monarchs.

जीवे शुक्राभिहते कुलूतगान्धारकैकया मद्राः ।
शाल्वा वत्सा वङ्गा गावः सस्यानि पीड्यन्ते ॥१८॥

भौमेन हते जीवे मध्यो देशो नरेश्वरा गावः ।
सौरेण चार्जुनायनवसातियौधेयशिबिविप्राः ॥१९॥

शशितनयेनापि जिते बृहस्पतौ म्लेच्छसत्यशस्त्रभृतः ।
उपयान्ति मध्यदेशश्च संक्षयं यच्च भक्तिफलम् ॥२०॥

When Jupiter is vanquished by Venus, the Kulūtas, Gāndhāras, Kaikayas, Madras, Śālvas, Vatsas, Vaṅgas, cattle and corn will be affected. When he is overcome by Mars, the middle country, kings and cows will suffer. When he is defeated by Saturn, the Arjunāyanas, Vasātis, Yaudheyas, Śibis and Brāhmaṇas will be harmed. When he is defeated by Mercury, the Mlecchas, truthful men, soldiers and the middle country will be ruined. In addition, those people and things belonging to Jupiter (vide XVI. 21-25 *supra*) will also be destroyed.

[Though the author mentions भक्तिफल- effect of planetary rulership—only with reference to Jupiter and Venus, it is to be understood that the dependencies of all defeated planets will be adversely affected, as a general rule. For, he makes this point clear in the last verse below i.e. 27].

शुक्रे बृहस्पतिजिते यायी श्रेष्ठो विनाशमुपयाति ।
ब्रह्मक्षत्रविरोधः सलिलं च न वासवस्त्यजति ॥२१॥

कोसलकलिङ्गवङ्गा वत्सा मत्स्याश्च मध्यदेशयुताः ।
महतीं व्रजन्ति पीडां नपुंसकाः शूरसेनाश्च ॥२२॥

कुजविजिते भृगुतनये बलमुख्यवधो नरेन्द्रसङ्ग्रामाः ।
सौम्येन पार्वतीयाः क्षीरविनाशोऽल्पवृष्टिश्च ॥२३॥

रविजेन सिते विजिते गणमुख्याः शस्त्रजीविनः क्षत्रम् ।
जलजाश्च निपीड्यन्ते सामान्यं भक्तिफलमन्यत् ॥२४॥

When Venus is defeated by Jupiter, the marching monarch will meet with his end; Brāhmaṇas and Kṣatriyas will be at loggerheads, and there will be no rain; the Kosalas, Kaliṅgas, Vaṅgas, Vatsas, Matsyas, the Middle country, eunuchs and the Śūrasenas will suffer severely. When he is defeated by Mars, commandants of armies will be murdered, and kings will be locked up in wars. When he is overcome by Mercury, mountaineers will be afflicted; and there will be great scarcity of milk and rainfall. When he is

vanquished by Saturn, leaders of corporations, military men, Kṣatriyas and aquatic animals (and products) will be harmed. Moreover, the general effects due to planetary rulership (mentioned in XVI. 26-30) will also come to pass.

असिते सितेन निहतेऽर्घवृद्धिरहिविहगमानिनां पीडा ।
क्षितिजेन तङ्गणान्ध्रोड्रकाशिबाह्लीकदेशानाम् ॥२५॥

सौम्येन पराभूते मन्देऽङ्गवणिग्विहङ्गपशुनागाः ।
सन्ताप्यन्ते गुरुणा स्त्रीबहुला महिषकशकाश्च ॥२६॥

When Saturn is overcome by Venus, prices increase, and snakes, birds and proud persons suffer. When he is defeated by Mars, the Taṅgaṇa, Āndhra, Uḍra, Kāśi and Bāhlīka countries will be afflicted. When he is defeated by Mercury, the Aṅgas, merchants, birds, cattle (quadrupeds) and elephants will suffer. And when he is hurt by Jupiter, countries where women are in a majority, the Mahiṣakas and Scythians will be troubled.

अयं विशेषोऽभिहितो हतानां कुजज्ञवागीशसितासितानाम् ।
फलं तु वाच्यं ग्रहभक्तितोऽन्यद्यथा तथा घ्नन्ति हताः स्वभक्तीः ॥२७॥

Thus have been described the special effects of the defeat of Mars, Mercury, Jupiter, Venus and Saturn. The general effects, however, are to be declared as explained in the chapter dealing with planetary rulership. The more a planet is stricken, the more will it harm everything belonging to it.

[What the author means is that the general effects of victory or defeat will accrue to the people, countries and animals as well as things enumerated in the previous chapter. What is given here is only the special character of the effects for each planet.

The metre is उपेन्द्रवज्रा.]

शशिग्रहसमागमाध्यायः ॥१८॥

Chapter XVIII—Conjunction of the Moon with Planets or Stars

भानां यथासम्भवमुत्तरेण यातो ग्रहाणां यदि वा शशाङ्कः ।
प्रदक्षिणं तच्छुभदं नृपाणां याम्येन यातो न शिवः शशाङ्कः ॥१॥

When the Moon moves, wherever possible, to the north of stars or planets i.e. keeps them to her right side, it is called her dextral movement and augurs well for kings (or mankind). If she moves to the south of them, she does not bring happiness to them.

[शुभकृन्नराणां is another reading in the second half of the verse.

"यथासम्भवं" is explained by the commentator thus : It is only in the case of the star or planet that is nearby. This generally happens in the case of those stars whose Vikṣepa is equal to or less than that of the Moon; for example, Kṛttikā, Rohiṇī, Puṣya, Maghā, Citrā, Viśākhā, Anurādhā, Jyeṣṭhā, Śatabhiṣaj and Revatī. In the case of those that are situated far away, e.g. Svāti, Śravaṇa, Dhaniṣṭhā etc., she cannot move to their north. The declination of Svāti is 37° north, while the Moon's 4.5°. Hence she moves always to its south. On the other hand, she moves always to the north of those stars whose southern declination is greater than hers. The same rule holds in the case of Mars and other planets.

Cf. ऋषिपुत्र and वृद्धगर्ग under XVII. 2-3. The metre is उपजाति.]

चन्द्रमा यदि कुजस्य यात्युदक्पार्वतीयबलशालिनां जयः ।
क्षत्रियाः प्रमुदिताः सयायिनो भूरिधान्यमुदिता वसुन्धरा ॥२॥

Should the Moon move to the north of Mars, mountaineers and the mighty would be victorious; Kṣatriyas and marching monarchs would be happy; and the earth would rejoice with abundant corn.

[The metre is रथोद्धता.]

उत्तरतः स्वसुतस्य शशाङ्कः पौरजयाय सुभिक्षकरश्च ।
सस्यचयं कुरुते जनहार्दिं कोशचयं च नराधिपतीनाम् ॥३॥

When the Moon traverses to the north of Mercury, she confers victory on the king defending the town, plenty of food, and corn as well as happiness on the people, and enrichment of treasuries of kings.

[The metre is दोधक.]

बृहस्पतेरुत्तरगे शशाङ्के पौरद्विजक्षत्रियपण्डितानाम् ।
धर्मस्य देशस्य च मध्यमस्य वृद्धिः सुभिक्षं मुदिताः प्रजाश्च ॥४॥

When the Moon moves to the north of Jupiter, prosperity will dawn on kings defending their towns, Brāhmaṇas, Kṣatriyas, learned men, righteousness or religion, and the middle country. There will be plenty of food and happiness among the people.

[The metre is उपजाति.]

भार्गवस्य यदि यात्युदक् शशी कोशयुक्तगजवाजिवृद्धिदः ।
यायिनां च विजयो धनुष्मतां सस्यसम्पदपि चोत्तमा तदा ॥५॥

When the Moon is to the north of Venus, those who have hoarded wealth, elephants and horses will flourish, marching chiefs and archers will be victorious and there will be a bumper harvest.

[The metre is रथोद्धता.]

रविजस्य शशी प्रदक्षिणं कुर्याच्चेत्पुरभूभृतां जयः ।
शकबाह्लिकसिन्धुपह्लवा मुदिताः यवनैः समन्विताः ॥६॥

Should the Moon traverse to the north of Saturn, kings defending a town would win victory, and the Scythians, Bāhlīkas, people of Sindhu, Pahlavas and Yavanas would be happy.

[The metre is वैतालीय.]

येषामुदग्गच्छति भग्रहाणां प्रालेयरश्मिर्निरुपद्रवश्च ।
तद्द्रव्यपौरेतरभक्तिदेशान् पुष्णाति याम्येन निहन्ति तानि ॥७॥

If the Moon moves to the north of a star or planet, herself remaining free from affliction, she proves beneficent to the substances, kings defending towns or marching chiefs as the case may be, and countries assigned to the particular star or planet. In case she moves to the south of the same, she will destroy all the above-named things belonging to it.

[The metre is इन्द्रवज्रा.]

शशिनि फलमुदक्स्थे यद् ग्रहस्योपदिष्टं
भवति तदपसव्ये सर्वमेव प्रतीपम् ।

इति शशिसमवायाः कीर्तिता भग्रहाणां
न खलु भवति युद्धं साकमिन्दोर्ग्रहर्क्षैः ॥८॥

Thus have been described the effects of the Moon's conjunction with stars and planets to the effect that all the results declared for the Moon's standing to the north of a planet become null and void when she moves to its south. The Moon has no conflict whatsoever with any planet or star.

[The Sun's conjunction with any planet is called the latter's *Eclipse*; the Moon's, *Samāgama*; and that of the non-luminaries among themselves, *Conflict*.

Cf. आचार्य विष्णुचन्द्र—

दिवसकरेणास्तमयः समागमः शीतरश्मिसहितानाम् ।
कुसुतादीनां युद्धं निगद्यतेऽन्योन्ययुक्तानाम् ॥

Here Bhaṭṭotpala ridicules those who have spoken of the Sun's victory and defeat, as being utterly ignorant of astronomy.

The metre is मालिनी.]

ग्रहवर्षफलाध्यायः ॥१९॥

Chapter XIX—Planetary Years and Effects

[Bhaṭṭotpala reminds us that Varāhamihira had promised in the पञ्चसिद्धान्तिका I-22 that he would treat of the effects of years and months in this work :—

वर्षे यद्यस्य फलं मासे च मुनिप्रणीतमालोक्य ।
तत्तद्वृत्तैर्वक्ष्ये होरातन्त्रोत्तरविधाने ॥

In this connection Dr. Kern remarks thus :—

"It is not known which source has been chiefly used by our author in this particular instance; thus much, however, is certain that long before his time Greek horoscopy had been introduced into India."

None can doubt the sincerity and honesty of Varāhamihira inasmuch as he mentions the authorities, both ancient Indian and foreign, for his statements. In the above verse quoted from the *Pañcasiddhāntikā* he expressly states that the वर्षफल and मासफल were expounded by ancient sages (मुनिप्रणीतम्) who must be Garga, Parāśara, Kāśyapa, Devala etc. He also pays tribute to the scholarship of the Yavanas (vide II. 14). From this we are not justified in inferring that everything in astrology and astronomy here was borrowed from the Greeks. It is true that our author adds many Greek terms such as Kriya, Tāvuru and Jutuma to the names prevalent in India.]

सर्वत्र भूविरलसस्ययुता वनानि
दैवाद् विभक्षयिषुदंष्ट्रिसमावृतानि ।
नद्यश्च नैव हि पयः प्रचुरं स्रवन्ति
रुग्भेषजानि न तथातिबलान्वितानि ॥१॥

तीक्ष्णं तपत्यदितिजः शिशिरेऽपि काले
नात्यम्बुदा जलमुचोऽचलसन्निकाशाः ।
नष्टप्रभर्क्षगणशीतकरं नभश्च
सीदन्ति तापसकुलानि सगोकुलानि ॥२॥

हस्त्यश्वपत्तिमदसह्यबलैरुपेता
बाणासनासिमुशलातिशयाश्चरन्ति ।
घ्नन्तो नृपा युधि नृपानुचरैश्च देशान्
संवत्सरे दिनकरस्य दिनेऽथ मासे ॥३॥

The state of things in a year, month or day presided over by the Sun will be as follows : Everywhere the earth will yield very little crop; the forests will be infested with hungry tusked animals as a visitation, there will be very little water flowing in the rivers; medicines will not have their potency. Even in winter the Sun will be extremely warm; clouds, though resembling mountains, will not pour down sufficient rain; the Moon and the clusters of stars in the sky will lose their brilliance; groups of hermits and cattle will languish. Kings accompanied by their followers as well as irresistible forces consisting of the divisions of elephants, horses and foot-soldiers, and armed with mighty bows, swords and staves, will go about destroying the countries in wars.

[Cf. यवनेश्वर—

अब्दाश्रयं लक्षणमीरितं यद् ग्रहस्वभावप्रभवं जनानाम् ।
तदेव तन्मासदिनर्त्तुयुक्तं तदीश्वरस्थानविकल्पितं च ॥

दिवाकराब्दे रणविग्रहोग्रक्षितीश्वरस्तीव्रविषज्वराग्निः ।
अवर्षशुष्कद्रुमशुष्कसस्यप्रचण्डवह्न्युग्रविषाक्षिरोगाः ॥

The reading of the second verse appears to be slightly corrupt. Cf. also समाससंहिता—

तीक्ष्णोऽर्कः स्वल्पसस्यश्च गतमेघोऽतितस्करः ।
बहुरुग्व्याधिगणो भास्कराब्दो रणाकुलः ॥

Utpala has quoted relevant verses from the पञ्चसिद्धान्तिका I.8-10; 17-19 under II-6 where lords of years, months etc. are mentioned. For a clear method refer to श्रीपतिपद्धति, pp. 40-42 (V.S.S. Edn.).

Unless otherwise stated the metre employed in this chapter is वसन्ततिलका].

व्याप्तं नभः प्रचलिताचलसन्निकाशै-
र्व्यालाञ्जनालिगवलच्छविभिः पयोदैः ।
गां पूरयद्भिरखिलाममलाभिरद्भि-
रुत्कण्ठितेन गुरुणा ध्वनितेन चाशाः ॥४॥

तोयानि पद्मकुमुदोत्पलवन्त्यतीव
फुल्लद्रुमाण्युपवनान्यलिनादितानि ।
गावः प्रभूतपयसो नयनाभिरामा
रामा रतैरविरतं रमयन्ति रामान् ॥५॥

गोधूमशालियवधान्यवरेक्षुवाटा
भूः पाल्यते नृपतिभिर्नगराकराढ्या ।
चित्यङ्किता क्रतुवरेष्टिविघुष्टनादा
संवत्सरे शिशिरगोरभिसम्प्रवृत्ते ॥६॥

During the year presided over by the Moon, the sky will be covered with clouds which resemble moving mountains, which possess the colour of snakes, collyrium, bees and buffaloes' horn, and which fill the entire earth with pure water and the quarters with their deep thunder that produces pangs of separation in the minds of lovers. The waters (of lakes etc.) will be adorned with lotuses and lilies, trees blossoming and bees humming in the gardens; cows will yield abundant milk; and charming ladies will always be delighting their handsome lovers with amorous sports. Kings will rule over the earth justly and properly and enable the latter to yield a rich harvest of wheat, paddy, barley, Kalama rice and sugar-cane, and be enriched with excellent towns and mines as well as marked with sacrificial altars, and resounding with Vedic chants at big and small sacrifices.

[उत्कण्ठकेन is another reading for उत्कण्ठितेन. These verses are marked by an extra-ordinary felicity of diction and elegant imagery. The author's poetic talents appear to brush aside his scientific restraints and assert themselves giving a literary relief to the reader whose mind must be rigid with scientific ideas. The alliteration in these verses, especially in verse No. 5, is particularly pleasing.

Cf. यवनेश्वर—

सम्पन्नसस्यक्षुपशष्पशालिप्ररूढगुल्मो बहुवर्षधारः ।
रत्नौषधिस्नेहपटुप्रसेकश्चान्द्रो रतिस्त्रीसुखवर्धनोऽब्दः ॥

also समाससंहिता—

बहुवर्षातिसस्यश्च गवां क्षीरप्रदायकः ।
चन्द्राब्दः कामिनामिष्टश्चित्यङ्कितमहीतलः ॥]

वातोद्धतश्चरति वह्निरतिप्रचण्डो
ग्रामान्वनानि नगराणि च सन्दिधक्षुः ।
हाहेति दस्युगणपातहता रटन्ति
निःस्वीकृता विपशवो भुवि मर्त्यसङ्घाः ॥७॥

अभ्युन्नता वियति संहतमूर्तयोऽपि
मुञ्चन्ति न क्वचिदपः प्रचुरं पयोदाः ।
सीम्नि प्रजातमपि शोषमुपैति सस्यं
निष्पन्नमप्यविनयादपरे हरन्ति ॥८॥

भूपा न सम्यगभिपालनसक्तचित्ताः
पित्तोत्थरुक्प्रचुरता भुजगप्रकोपः ।
एवंविधैरुपहता भवति प्रजेयं
संवत्सरेऽवनिसुतस्य विपन्नसस्या ॥९॥

During the year ruled by Mars most violent fires fanned by the wind will spread out threatening to consume villages, forests and towns; crowds of men ruined by the depredations of hordes of robbers and deprived of their properties and cattle, will cry out, "Alas ! Alas !", throughout the land. Though the clouds may appear thick and piled up in the sky, nowhere will they pour down sufficient rain. Even the crops that grow in the low-lying lands will wither away. Even if they should grow, they would be snatched away by robbers. Kings would not be interested in governing their countries properly. Bilious ailments would be on the increase; there will be great trouble from snakes and the people will be afflicted by various calamities such as destruction of food crops.

[कुत्रचिद् is the reading adopted by some in the place of न क्वचिद् and निम्ने instead of सीम्नि.

Cf. यवनेश्वर—

रणप्रचण्डक्षितिपोऽल्पसस्यो विशुष्कवारिद्रुमबाष्पशीर्णः ।
अङ्गारकाब्दः प्रचुरोरगाग्निरातङ्कचौर्यक्षुदवृष्टिदुष्टः ॥

and समाससंहिता—

अग्नितस्कररोगाढ्यो नृपविग्रहदायकः ।
गतसस्यो बहुव्यालो भौमाब्दो बालहा भृशम् ॥]

मायेन्द्रजालकुहकाकरनागराणां
गान्धर्वलेख्यगणितास्त्रविदां च वृद्धिः ।

पिप्रीषया नृपतयोऽद्भुतदर्शनानि
दित्सन्ति तुष्टिजननानि परस्परेभ्यः ॥१०॥

वार्त्ता जगत्यवितथाविकला त्रयी च
सम्यक्चरत्यपि मनोरिव दण्डनीतिः ।
अध्यक्षरस्वभिनिविष्टधियोऽपि केचि-
दान्वीक्षिकीषु च परं पदमीहमानाः ॥११॥

हास्यज्ञदूतकविबालनपुंसकानां
युक्तिज्ञसेतुजलपर्वतवासिनां च ।
हार्दि करोति मृगलाञ्छनजः स्वकेऽब्दे
मासेऽथवा प्रचुरता भुवि चौषधीनाम् ॥१२॥

During the year, month or day presided over by Mercury fortune will smile on those who are proficient in the art of jugglery, hypnotism and magic, mines, townsmen, musicians, painters, accountants (or mathematicians) and fighters. Kings will be eager to exchange wonderful gifts creating joy among themselves with the idea of cultivating friendship. Rearing of cattle, agriculture and trade will thrive through sincere efforts. Vedic studies will be in full swing. Justice will be administered scrupulously by kings as by Manu himself. Some will be engaged in spiritual discipline, and others in the science of logic, desiring to attain the supreme state (of Mokṣa or liberation). Jesters, envoys, poets, children, eunuchs, perfumers, and those who live near bridges, water and mountains will be happy. There will be abundant growth of herbs in the land.

[All the persons and things mentioned in this chapter are to be understood to be ruled by the respective planets. For example, Mercury has been described in astrology as an expert in singing, dancing, comics, mathematics etc.

Cf. यवनेश्वर—

सन्धानदानप्रयतक्षितीशः स्वाध्यायतीर्थाध्वरभीद्विजौघः ।
निराधिरुङ्मध्यमसस्यवर्षो बौधः सुहृत्स्नेहविवर्धनोऽब्दः ॥

I prefer the reading : अध्वरधीद्विजौघः ।

See also समाससंहिता—

ब्रह्मक्षत्रस्य सस्यानां जनानां च कलाविदाम् ।
वृद्धिप्रदोऽब्दो बौधस्तु भूपसाम्यकरः क्षितौ ॥]

ध्वनिरुच्चरितोऽध्वरे द्युगामी विपुलो यज्ञमुषां मनांसि भिन्दन् ।
विचरत्यनिशं द्विजोत्तमानां हृदयानन्दकरोऽध्वरांशभाजाम् ॥१३॥

क्षितिरुत्तमसस्यवत्यनेकद्विपपत्त्यश्वधनोरुगोकुलाढ्या ।
क्षितिपैरभिपालनप्रवृद्धा द्युचरस्पर्द्धिजना तदा विभाति ॥१४॥

विविधैर्वियदुन्नतैः पयोदैर्वृतमुर्वीं पयसाभितर्पयद्भिः ।
सुरराजगुरोः शुभे तु वर्षे बहुसस्या क्षितिरुत्तमर्द्धियुक्ता ॥१५॥

During the auspicious year ruled by Jupiter the deep sounds produced in sacrifices by expert priests chanting Vedic hymns will go up to heaven continually rending the hearts of evil spirits and delighting the hearts of the gods partaking of the offerings. The earth will abound in excellent crops, be rich in elephants, horses, foot-soldiers, wealth and large herds of cattle, and be very prosperous owing to the all-round protection given by her rulers, as if, her people vied with the denizens of heaven. The sky will be covered with numerous towering clouds that regale the earth with their water. The earth will be blessed with plenty of crops and great prosperity.

[The commentator raises a question, अत्र तु किमर्थं शुभग्रहणम्, meaning, why should the author qualify the year as *auspicious* ! The reason is : All the years of the sixty-year cycle are not auspicious, there being some with untoward effects. For, in VIII. 48-52 the effects of the years Piṅgala, Kālayukta, Raudra, Rudhirodgārin, Raktākṣa etc. are said to be very bad, whereas those of Prabhava, Vibhava, Śukla, Pramoda are auspicious. Hence, only those auspicious years of Jupiter will be able to generate good effects, and not the rest.

I feel that the very form and structure of the *Saṁhitā* gives the author ample opportunities to exhibit his poetic talents. For, the ideas given in three verses are effectively condensed by him in an anuṣṭubh śloka in his abridged work given below :

बहुयज्ञोऽतिसस्यश्च गोगजाश्वहितस्तथा ।
पुरन्दरगुरोरब्दो बहुसस्यप्रदः शिवः ॥

Cf. यवनेश्वर—

सुवर्षयज्ञोत्सवसम्प्रदानो नीरुग्व्यथो धर्मपरावनीशः ।
स्फीतान्नपानैर्बहुसस्यकर्मा गुरोः स्वकर्मप्रयतप्रजोऽब्दः ॥

The metre of these verses is औपच्छन्दसिक.]

शालीक्षुमत्यपि धरा धरणीधराभ-
धाराधरोज्झितपयःपरिपूर्णवप्रा ।
श्रीमत्सरोरुहततताम्बुतडागकीर्णा
योषेव भात्यभिनवाभरणोज्ज्वलाङ्गी ॥१६॥

क्षत्रं क्षितौ क्षपितभूरिबलारिपक्ष-
मुद्घुष्टनैकजयशब्दविराविताशम् ।
संहृष्टशिष्टजनदुष्टविनष्टवर्गं
गां पालयन्त्यवनिपा नगराकराढ्याम् ॥१७॥

पेपीयते मधु मधौ सह कामिनीभि-
र्जेगीयते श्रवणहारि सवेणुवीणम् ।
बोभुज्यतेऽतिथिसुहृत्स्वजनैः सहान्न-
मब्दे सितस्य मदनस्य जयावघोषः ॥१८॥

During the year presided over by Venus the earth will be rich in rice and sugarcane, with its surface filled with water poured out by mountain-like clouds, and bedecked with lakes whose waters are filled with charming lotuses, and consequently will shine like a damsel whose limbs are resplendent with lustrous ornaments. Kings will make the quarters resound with the loud cries of victory, having destroyed the mighty hosts of their enemies, and will rule over the earth rich in towns and mines, making the virtuous happy and contented and extirpating all the hordes of wicked persons. Young men will, in the vernal season, drink wine frequently in the company of their sweet-hearts; people will constantly sing melodious songs to the accompaniment of flute and lute; men will enjoy often feasts in the company of their guests, friends and kinsmen; and the cries of victory of the God of Love will be heard everywhere.

[Here too the author shows himself as an erudite scholar and skilled poet, using fine alliterative language and rare grammatical expressions.

Cf. यवनेश्वर —

पर्याप्तसौख्यस्फुटसस्यमेघः प्ररूढवल्लीवरशष्पपुष्पः ।
कामप्रकामक्षितिपो मुदाढ्यः शौक्रोऽङ्गनाहर्षवसुप्रदोऽब्दः ॥

also the समाससंहिता—

सस्याढ्यो धर्मबहुलो गतातङ्को बहूदकः ।
कामिनां कामदः कामं सिताब्दो नृपशर्मदः (शर्मदः सदा) ॥]

उद्वृत्तदस्युगणभूरिरणाकुलानि
राष्ट्राण्यनेकपशुवित्तविनाकृतानि ।
रोरूयमाणहतबन्धुजनैर्जनैश्च
रोगोत्तमाकुलकुलानि बुभुक्षया च ॥१९॥

वातोद्धताम्बुधरवर्जितमन्तरिक्ष-
मारुग्णनैकविटपं च धरातलं द्यौः ।
नष्टार्कचन्द्रकिरणातिरजोऽवनद्धा
तोयाशयाश्च विजलाः सरितोऽपि तन्व्यः ॥२०॥

जातानि कुत्रचिदतोयतया विनाश-
मृच्छन्ति पुष्टिमपराणि जलोक्षितानि ।
सस्यानि मन्दमभिवर्षति वृत्रशत्रु (त्रो-)
र्वर्षे दिवाकरसुतस्य सदा प्रवृत्ते ॥२१॥

When Saturn holds sway over a year, countries will be torn by many battles of unruly bands of robbers, and deprived of their cattle and wealth, with vast multitudes of people crying piteously as a result of the murder of their near and dear ones, and of hunger and fell diseases. The sky will be denuded of clouds driven by the wind, all the trees with their branches broken down will cover the earth; the sky will not be illuminated by the rays of the luminaries, being covered with a dense mass of dust. Tanks and lakes will dry up; and rivers will be very tiny. In some parts, crops will perish for want of water, in others they grow being watered by artificial means; and (or as) the Rain-god will yield but little rain.

[Cf. यवनेश्वर—

तुच्छाल्पवर्षः प्रबलानिलाग्निविपन्नसस्यश्चलितक्षितीशः ।
मृत्युक्षुधातङ्कभयोपजुष्टः शनैश्चरोऽब्दः पशुशूद्रगोघ्नः ॥

I feel, it must be सृष्टाल्पवर्षः ।

See also the समाससंहिता—

दुर्भिक्षमरकं रोगान् करोति पवनं तथा ।
शनैश्चरोऽब्दो दोषांश्च विग्रहांश्चैव भूभुजाम् ॥

संवत्सरोक्तं सकलमृतुमासायनेषु च ।
फलं ग्रहस्य वक्तव्यं बलयुक्तस्य नान्यथा ॥]

अणुरपटुमयूखो नीचगोऽन्यैर्जितो वा
न सकलफलदाता पुष्टिदोऽतोऽन्यथा यः ।
यदशुभमशुभेऽब्दे मासजं तस्य वृद्धिः
शुभफलमपि चैवं याप्यमन्योन्यतायाम् ॥२२॥

Should a planet be tiny in appearance, with faint rays, be posited in his depression or be defeated by another, he would not yield any good result (in his year, month or day). If he be otherwise i.e. big, brilliant, posited in his own or any other good house, or victorious in war, he would bring about great progress and prosperity. If both the lords of the year and month be inauspicious or malefic, then their evil effects would be aggravated in the particular month. On the other hand, if both be benefic, the good effects would be heightened. If one of them be good and the other bad, the result would be trifling.

[Cf. देवल—

बली वर्षपतिः पुष्टं फलं यच्छति शोभनम् ।
विबलश्च तथानिष्टं वर्षमासदिनात्मकम् ॥

The metre is मालिनी.]

———

ग्रहशृङ्गाटकाध्यायः ॥२०॥

Chapter XX—*The Planetary Triangle*

यस्यां दिशि दृश्यन्ते विशन्ति ताराग्रहा रवि सर्वे ।
भवति भयं दिशि तस्यामायुधकोपक्षुधातङ्कैः ॥१॥

The direction in which all the non-luminaries become visible after they emerge from combustion, or are eclipsed by the sun will be afflicted with famine, war and diseases.

[In addition to the subject-matter of this verse, the author discusses the effects of some peculiar dispositions of the planets. All these have a bearing on the health and happiness of mankind as well as on their political and social behaviour.

Cf. काश्यप—

भूमिपुत्रादयः सर्वे यस्यामस्तमिते रवौ ।
दृश्यन्तेऽस्तमये वापि यत्र यान्ति रवेस्ततः ॥
दुर्भिक्षं शस्त्रकोपं च जनानां मरकं भवेत् ।
अन्योन्यं भूमिपाः सर्वे विनिघ्नन्ति प्रजास्तथा ॥]

चक्रधनुःशृङ्गाटकदण्डपुरप्रासवज्रसंस्थानाः ।
क्षुदवृष्टिकरा लोके समराय च मानवेन्द्राणाम् ॥२॥

The configurations named *Cakra* (Discus), *Dhanus* (Bow), *Śṛṅgāṭaka* (Triangle), *Daṇḍa* (Staff), *Pura* (Town), *Prāsa* (Dart) and *Vajra* (Thunderbolt), produce famine and drought in the country and promote war among kings.

[Cf. काश्यप—

विहायोक्तं च संस्थानं दृश्यन्ते वै ग्रहा यदा ।
तदा न तत्फलं ब्रूयाल्लोके नाशुभदाश्च ते ॥]

यस्मिन् खांशे दृश्या ग्रहमाला दिनकरे दिनान्तगते ।
तत्रान्यो भवति नृपः परचक्रोपद्रवश्च महान् ॥३॥

Note the particular direction of the sky in which a group of planets is sighted at sunset. There will be another king and great

trouble from foreign armies in the country corresponding to that quarter.

[This does not refer to the emergence of planets after eclipse, but their sight in a group at sunset in a particular direction.]

यस्मिन्नृक्षे कुर्युः समागमं तज्जनान् ग्रहा हन्युः ।
अविभेदिनः परस्परममलमयूखाः शिवास्तेषाम् ॥४॥

When planets combine in any asterism, people ruled by that asterism (*vide XIV & XV supra*) will be killed. But when they are radiant and do not occult each other, they will prove beneficent to the same people.

[Cf. the समाससंहिता—

सर्वे यदा दिनकरं विशन्ति कुर्युर्ग्रहास्तदा पीडाम् ।
क्षुच्छस्त्रभयातङ्कैरपरैश्च परस्पराघातैः ॥
प्रत्यर्चिषः प्रसन्नाः सम्भृतकिरणाः प्रदक्षिणावर्ताः ।
सुस्निग्धामलतनवः क्षेमसुभिक्षावहास्ते स्युः ॥]

ग्रहसंवर्तसमागमसम्मोहसमाजसन्निपाताख्याः ।
कोशश्चेत्येतेषामभिधास्ये लक्षणं सफलम् ॥५॥

I shall now describe the characteristics and effects of the six planetary combinations, viz. *Saṁvarta* (concourse), *Samāgama* (Gathering), *Sammoha* (Tarnishing), *Samāja* (Meeting), *Sannipāta* (Encounter) and *Kośa* (Fellowship).

एकर्क्षे चत्वारः सह पौरैर्यायिनोऽथवा पञ्च ।
संवर्त्तो नाम भवेच्छिखिराहुयुतः स सम्मोहः ॥६॥

पौरः पौरसमेतो यायी सह यायिना समाजाख्यः ।
यमजीवसङ्गमेऽन्यो यद्यागच्छेत्तदा कोशः ॥७॥

उदितः पश्चादेकः प्राक् चान्यो यदि स सन्निपाताख्यः ।
अविकृततनवः स्निग्धा विपुलाश्च समागमे धन्याः ॥८॥

If four or five planets designated as *Pauras* (defenders of town) and *Yāyins* (marching ones) congregate in one and the same constellation, the yoga (combination) is termed *Saṁvarta* or *Concourse*. If in the above combination Rāhu or Ketu should find a place, it would be named *Sammoha* or *Tarnishing*. When a planet called *Paura* is combined with another of the same category, or when one named

Yāyin is joined with another of the same calling, it is termed *Samāja* or *Meeting*. When a third planet joins the combination of Jupiter and Saturn, it is called *Kośa* or *Fellowship*. If two planets, one rising heliacally in the east and the other in the west, join together in the same asterism, it is called *Sannipāta* or *Encounter*. Any conjunction of planets other than the above five is called *Samāgama* or *Gathering*, in which the effect would be always auspicious, if the concerned planets be large, resplendent and natural in appearance.

[Cf. the समाससंहिता—

ग्रहकोशसन्निपातौ संवर्तसमागमौ समाजश्च ।
सम्मोहश्चेति तेषां लक्षणमस्तात्समादेश्यम् ॥
सूर्यजगुरुसंयोगे द्वावप्येकोऽपरः समागच्छेत् ।
स हि भवति कोशसञ्ज्ञो दुर्भिक्षभयावहो लोके ॥
एक उदितः प्रतीच्यामपरः प्राच्यां ग्रहोदितो यदि च ।
अन्योन्यमथोस्राभिर्विलिखेत्स हि सन्निपाताख्यः ॥
सह पौरेण च पौरो यायी सह यायिना ग्रहो यश्च ।
दृश्येत समायुक्तः स समाजाख्यः समुद्दिष्टः ॥
अथ यायिनागराख्याश्चत्वारः पञ्च वा सह भवेयुः ।
एकर्क्षे संवर्तः शिखिराहुयुतः स सम्मोहः ॥]

समौ तु संवर्तसमागमाख्यौ सम्मोहकोशौ भयदौ प्रजानाम् ।
समाजसंज्ञे सुसमाः प्रदिष्टा वैरप्रकोपः खलु सन्निपाते ॥६॥

The effects of the two Yogas *Saṁvarta* and *Samāgama* are moderate; *Sammoha* and *Kośa* are dangerous to people; in *Samāja* the year will be highly beneficial; and *Sannipāta* there will certainly be great hostilities among men.

[Cf. काश्यप—

संवर्तसङ्गमौ मध्यौ सम्मोहो भयदः स्मृतः ।
कोशश्चानिष्टफलदः समाजाख्यः सुमध्यमः ॥
सन्निपाते महावैरमन्योन्यमुपजायते ॥

In the समाससंहिता our author gives greater details regarding the effects and positions of planets in these Yogas in the several Vīthīs mentioned in IX *supra*:

संवर्तसमागमयोः साम्यं मोहे भयानि कोशे च ।
सुसमा समाजसञ्ज्ञे वैराण्यथ सन्निपाताख्ये ॥
दुर्भिक्षरोगतस्करशस्त्रावृष्टिक्षुधं ग्रहाः कुर्युः ।
आनलवीथ्यां ज्ञेया अजवीथ्यां नेत्रपरिहानिः ॥
शस्त्रभयं मृगवीथ्यां जारद्गव्यां क्षुधं च रोगांश्च ।
पशुनाशं गोवीथ्यामृषभाख्यायां च नृपपीडा ॥
सुसुभिक्षमिरावत्यां गजवीथ्यां च क्रतूत्सवामोदाः ।
अतिजलमोक्षं कुर्युर्नागाख्यायां च सर्वे तु ॥
ग्रहोदये प्रवासे च सोमसूर्यग्रहे तथा ।
विचार्य वीथीमार्गांश्च लोके ब्रूयाच्छुभाशुभम् ॥]

भूकम्पलक्षणाध्यायः ॥३२॥

Chapter XXXII—Signs of Earthquake

क्षितिकम्पमाहुरेके बृहदन्तर्जलनिवासिसत्त्वकृतम् ।
भूभारखिन्नदिग्गजविश्रामसमुद्भवं चान्ये ॥१॥

Some Sages hold that an earthquake is brought about by the huge animals living in the waters of the ocean, while others (like Garga) opine that it is the result of the rest (i e. heaving) that is resorted to by the elephants of the quarters that are tired by the weight of the earth.

[Cf. काश्यप—

वारुणस्योपरि पृथ्वी सशैलवनकानना ।
स्थिता जलजसत्त्वाश्च सक्षोभाश्चालयन्ति ताम् ॥

also गर्ग—

चत्वारः पृथिवीं नागा धारयन्ति चतुर्दिशम् ।
वर्धमानः सुवृद्धश्चातिवृद्धश्च पृथुश्रवाः ॥
वर्धमानो दिशं पूर्वां सुवृद्धो दक्षिणां दिशम् ।
पश्चिमामतिवृद्धस्तु सौम्याशां तु पृथुश्रवाः ॥
नियोगाद् ब्रह्मणो ह्येते धारयन्ति वसुन्धराम् ।
ते श्वसन्ति यदा शान्ताः स वायुः श्वसितो महान् ॥
वेगान्महीं चालयन्ति भावाभावाय देहिनाम् ॥]

अनिलोऽनिलेन निहतः क्षितौ पतन् सस्वनं करोत्यन्ये ।
केचित्त्वदृष्टकारितमिदमन्ये प्राहुराचार्याः ॥२॥

Yet other Sages like Vasiṣṭha declare that it is caused by the atmospheric wind colliding with another and falling to the earth with a booming sound. There are still others like Vṛddhagarga who maintain that it is occasioned by some unseen power (or by the result of the good and bad deeds of human beings). There are some more Sages such as Parāśara who declare as follows :

[The opinions cited in this verse have a semblance of being scientific.

Cf. वसिष्ठ—

यदा तु बलवान्वायुरन्तरिक्षानिलाहतः ।
पतत्याशु स निर्घातो भवेदनिलसम्भवः ॥

तस्य योगान्निपततश्चलत्यन्याहता क्षितिः ।
सोऽभिवातसमुत्थः स्यात्सनिर्घातमहीचलः ॥

The word अदृष्ट in the text also means *fortune*, which is nothing but the resultant of man's *Karma* or action, in previous life.

Vide वृद्धगर्ग—

प्रजा धर्मरता यत्र तत्र कम्पं शुभं वदेत् ।
जनानां श्रेयसे नित्यं विसृजन्ति सुरोत्तमाः ॥

विपरीतस्थिता यत्र जनास्तत्राशुभं तथा ।
विसृजन्ति प्रजानां तु दुःखशोकाभिवृद्धये ॥]

गिरिभिः पुरा सपक्षैर्वसुधा प्रपतद्भिरुत्पतद्भिश्च ।
आकम्पिता पितामहमाहामरसदसि सव्रीडम् ॥३॥

भगवन्नाम ममैतत्त्वया कृतं यदचलेति तन्न तथा ।
क्रियतेऽचलैश्चलद्भिः शक्ताहं नास्य खेदस्य ॥४॥

तस्याः सगद्गदगिरं किञ्चित्स्फुरिताधरं विनतमीषत् ।
साश्रुविलोचनमाननमालोक्य पितामहः प्राह ॥५॥

मन्युं हरेन्द्र धात्र्याः क्षिप कुलिशं शैलपक्षभङ्गाय ।
शक्रः कृतमित्युक्त्वा मा भैरिति वसुमतीमाह ॥६॥

किन्त्वनिलदहनसुरपतिवरुणाः सदसत्फलावबोधार्थम् ।
प्राग् द्वित्रिचतुर्भागेषु दिननिशोः कम्पयिष्यन्ति ॥७॥

In bygone days the Earth, being shaken severely by the winged mountains which flew up and came down heavily, spoke bashfully to the Creator (Brahman) in the assembly of the Gods — "My lord, the name you have given me, namely *Acalā* (Immovable), is falsified by the flying mountains, and I am unable to put up with this suffering." Hearing these words of Mother Earth who was choked with tears and whose lower lip quivered slightly, and observing her down-cast face with tears flowing from her eyes, the Creator spoke thus: "Indra, remove this humiliation of Mother Earth; throw your thunder-bolt and chop off the wings of the mountains." At this, Indra said, 'So be it', and consoled her with the words "Do not fear; but Wind, Fire, myself and Varuṇa will shake you in the

four parts of the day and night put together respectively in order to reveal the good and bad effects of actions to the world."

[The story occurring in this section has come down from the Ṛgvedic time to the period of the Kāvyas. In the Indrasūkta (Ṛg. II. 2.2.) Indra is credited to have fixed firmly the earth that was often quaking. Kālidāsa too alludes in his *Kumārasambhava* I-20 to this story. I feel that it is an allegory containing the principles of the early formation of the various celestial bodies including the earth. See also the Rāmāyaṇa V. I. 23-27. सव्रीडा is another reading for सव्रीडम्. Like Kālidāsa our author too uses some obsolete forms, as he employs the expression मा भैः for मा भैषीः.

The commentator refers to another interpretation of the last verse, according to which, both the day and night are divided into four parts each and the four deities mentioned cause earthquake in order in the four parts of the day as well as of the night. This wrong interpretation, says he, is due to the observation made in other Śāstras as follows : —

रात्रौ दिवा च पूर्वाह्णे वायव्यः कम्प उच्यते ।
मध्याह्ने चार्द्धरात्रे च हौताशः कम्प उच्यते ॥
दिवारात्रौ तृतीयेंऽशे माहेन्द्रश्चाभिगीयते ।
चतुर्थे वर्तमानेंऽशे वारुणं निर्दिशेद् बुधः ॥

Against this he quotes पराशर thus :

"तत्र चतुर्षु चतुर्भागेषु दिवानक्तमनिलानलेन्द्रवरुणजं कम्पक्रमं विन्द्यात् ॥"
also "अद्रिजमतः परं भयमपनयाम्यनिलानलाम्बुपतिमदभिसृष्टाः कम्पाः कदाचिज्जगति हिताहितवेदिनो भविष्यन्तीत्यर्कचन्द्रग्रहणग्रहविकृतचारजांश्च कम्पानाहुः ॥"
This shows that earthquakes are caused by eclipses of the luminaries, unnatural phenomena occurring in the planets and special movements of the heavenly bodies.

Cf. also गर्ग—

कृत्वा चतुर्धाहोरात्रं द्विधाहोऽथ द्विधा निशम् ।
देवताश्रययोगाच्च चतुर्धा भगणं तथा ॥
पूर्वे दिनार्द्धे वायव्य आग्नेयोऽर्द्धे तु पश्चिमे ।
ऐन्द्रः पूर्वे च रात्र्यर्द्धे पश्चिमार्द्धे तु वारुणः ॥
चत्वार एवमेते स्युरहोरात्रविकल्पजाः ॥
निमित्तभूता लोकानामुल्कानिर्घातभूचलाः ।]

चत्वार्यर्यम्णाद्यान्यादित्यं मृगशिरोऽश्वयुक् चेति ।
मण्डलमेतद्वायव्यमस्य रूपाणि सप्ताहात् ॥८॥

धूमाकुलीकृताशे नभसि नभस्वान् रजः क्षिपन् भौमम् ।
विरुजन् द्रुमांश्च विचरति रविरपटुकरावभासी च ॥९॥

वायव्ये भूकम्पे सस्याम्बुवनौषधीक्षयोऽभिहितः ।
श्वयथुश्वासोन्मादज्वरकासभवो वणिक्पीडा ॥१०॥

रूपायुधभृद्वैद्याः स्त्रीकविगान्धर्वपण्यशिल्पिजनाः ।
पीड्यन्ते सौराष्ट्रककुरुमगधदशार्णमत्स्याश्च ॥११॥

The stellar circle or group presided over by the Wind-God consists of the seven constellations *viz.*. Uttaraphalgunī, Hasta, Citrā, Svāti, Punarvasu, Mṛgaśīrṣa and Aśvinī, (this means that if there is an earth-quake under any of these seven asterisms, it should be construed as caused by wind). The following symptoms of this circle will appear a week in advance : The quarters will be covered with smoke; a strong wind will blow throwing the dust of the earth breaking down trees; and the Sun will not shine brightly. The effects of an earth-quake of the Wind Circle are the following: Destruction of crops, water, forests and herbs, outbreak of swellings, asthma, lunacy, fever and phlegmatic affections, and trouble to the trading class, courtesans, warriors, physicians, women, poets, musicians, traders, (or commodities). artisans, the Saurāṣṭras, Kurus, Magadha country, Daśārṇa region and the Matsyas.

[Cf. गर्ग—

प्रथमेऽह्नि चतुर्भागे निर्घातोल्कामहीचलाः ।
सौम्यादित्यार्यम्णहस्तचित्रास्वात्यश्विनीषु च ॥
भवन्त्यनिलजाः सर्वे लक्षणान्यवधारय ।
धूमव्याप्ता दिशः सर्वा नभस्वान् प्रक्षिपन् रजः ॥
द्रुमांश्च भञ्जंश्चरति रविस्तपति शीतलः ।
सप्तमेऽहनि कम्पः स्याद्भूमेरनिलसम्भवः ॥

Here the commentator makes a significant observation to the effect that our author has adopted the views of Sage Garga and Ṛṣiputra which differ from those of Vṛddhagarga, Parāśara and Kaśyapa. From this it becomes evident that Garga and Vṛddhagarga are two different persons.

Vide पराशर—

वायव्याभिजिद्वासवाश्वार्यम्णहस्तत्वाष्ट्रेष्वनिलोऽभिकम्पयन् परुषपवननिपातै-

स्तरुकुसुमशष्पसस्यान्युच्छेदयति । उन्मादश्वासश्वयथुविषमज्वरातङ्कक्षुद्विशेषतो भिषग्वणिक्पण्यस्त्रीशिल्पिशूरचित्रकारकविविद्याविवादशीलधूर्तकुरुसारदण्डकवात्समगधसाल्वसौवर्धनपुलिन्दवैदेहसौराष्ट्रनलदकदम्बदशार्णाङ्गवङ्गवर्तिमालवपौरवत्रिगर्तसौवीरयौधेयक्षुद्रकशिविकानभिहन्ति ॥

Chapters XIV & XVI *supra* may be referred to with advantage in this section.]

पुष्याग्नेयविशाखाभरणीपित्र्याजभाग्यसञ्ज्ञानि ।
वर्गो हौतभुजोऽयं करोति रूपाण्यथैतानि ॥१२॥

तारोल्कापातावृतमादीप्तमिवाम्बरं सदिग्दाहम् ।
विचरति मरुत्सहायः सप्तार्चिः सप्तदिवसान्तः ॥१३॥

आग्नेयेऽम्बुदनाशः सलिलाशयसङ्क्षयो नृपतिवैरम् ।
दद्रूविचर्चिकाज्वरविसर्पिकाः पाण्डुरोगश्च ॥१४॥

दीप्तौजसः प्रचण्डाः पीड्यन्ते चाश्मकाङ्गबाह्लीकाः ।
तङ्गणकलिङ्गवङ्गद्रविडाः शबरा अनेकविधाः ॥१५॥

The *Fire Circle* consists of the seven asterisms, Puṣya, Kṛttikā, Viśākhā, Bharaṇī, Maghā, Pūrvabhādrapadā and Pūrvaphalgunī. It reveals its symptoms a week in advance in the following manner: The sky will be filled with falling stars and meteors and will appear aglow as a result of the fire in the horizon; and fire aggravated by the wind will rage over the land. During an earth-quake of the *Fire Circle*, clouds will be destroyed; lakes and tanks will dry up; kings will be at loggerheads with one another; herpes, scab, fever, erysipelas and jaundice will break out; and men of great valour, hot-tempered persons, the Aśmakas, Aṅgas, Bāhlīkas, Taṅgaṇas, Kaliṅgas, Vaṅgas, Draviḍas and hillmen of various tribes will be troubled.

[Cf. गर्ग—

द्वितीयेऽह्नि चतुर्भागे निर्घातोल्कामहीचलाः ।
पित्र्यभाग्याजपुष्याग्निविशाखायमदैवतैः ॥
भवन्त्यनलजास्ते च लक्षणानि निबोध मे ।
तारोल्कापातदिग्दाहैरादीप्तं लक्ष्यते नभः ॥
मरुत्सहायः सप्तार्चिः सप्ताहान्तश्चरत्यपि ।
सप्तमेऽहनि विज्ञेयः कम्पश्चानलसम्भवः ॥

also पराशर—

अग्नीन्द्राग्न्यजयमपितृगुरुभगदैवतेष्वनलोऽभिकम्पयन् वर्षसरित्सरःस्रोतसामपः

क्षपयन् सुखानि रोगारोचकपिटकपाण्डुरुज्वरकिटिभदद्रूदाहकृद्विशेषाद्रातपादकाग्निवित्पुलिन्दयवनबाह्लीकवङ्गोष्ट्रासन्त्याश्मकेक्ष्वाकुकुलूततुखारशिबिकत्रिगर्तवैदेहद्रविडसुराष्ट्रमध्यदेशदशार्णांश्च हिनस्ति ।]

अभिजिच्छ्रवणधनिष्ठाप्राजापत्यैन्द्रवैश्वमैत्राणि ।
सुरपतिमण्डलमेतद्भवन्ति चाप्यस्य रूपाणि ॥१६॥

चलिताचलवर्ष्माणो गम्भीरविराविणस्तडिद्वन्तः ।
गवलालिकुलाहिनिभा विसृजन्ति पयः पयोवाहाः ॥१७॥

ऐन्द्रं स्तुतकुलजातिख्यातावनिपालगणपविध्वंसि ।
अतिसारगलग्रहवदनरोगकृच्छर्दिकोपाय ॥१८॥

काशियुगन्धरपौरवकिरातकीराभिसारहलमद्राः ।
अर्बुदसुराष्ट्रमालवपीडाकरमिष्टवृष्टिकरम् ॥१९॥

The seven asterisms, Abhijit, Śravaṇa, Dhaniṣṭhā, Rohiṇī, Jyeṣṭhā, Uttarāṣāḍhā, and Anurādhā, constitute *Indra's Circle*. Its symptoms are the following: The clouds looking like moving mountains, sending forth loud peals of thunder, containing flashes of lightning and resembling in colour buffaloes' horn, swarms of bees and serpents, will pour down rain. An earthquake occurring in *Indra's Circle* will ruin men of celebrated families and castes, famous persons, kings and heads of corporations. It will also produce dysentery, swelling of the throat, facial diseases and severe vomiting. It will cause trouble to the people of Kāśi, Yugandhara, the Pauravas, Kirātas, Kīras, Abhisāras, Halas, Madras, Arbudas, Surāṣṭra and Mālava countries. It will, however, bring good rains.

[Cf. गर्ग—

निशार्द्धे तु यदा पूर्वे उल्कानिर्घातभूचलाः ।
मैत्रेन्द्रवैश्वश्रवणाभिजिद्रोहिणिवासवैः ॥
स्यादिन्द्रसम्भवः कम्पो लक्षणानि च मे शृणु ।
वर्षन्ति बहवो मेघा वराहमहिषोपमाः ॥
धुन्वन्तो मधुरान् रावान् विद्युद्भासितभूतलाः ।
सप्तमेऽहनि सम्प्राप्ते कम्पः स्यादिन्द्रसम्भवः ॥

also पराशर—

ऐन्द्रवैश्वदेववैष्णवप्राजापत्यसौम्यादित्यमैत्रेषु सुरपतिरवनिमतिचालयन् प्रवृद्धाम्भोदयज्ञधर्मान्नपानोत्सवो जात्यप्रथितकुलाधिपतिसुवास्तुनीचकाश्मीराभिसारप्राच्य-

शककिरातपौरवाच्युतवास्वर्णवमालवपह्लवदण्डककाशिकार्षककैलासमल्लहवहालानुप-
तापयति ॥

It is evident that *Parāśara's* circles are constituted differently. For example, his Wind Circle consists of Abhijit and Dhaniṣṭhā, while Garga's Mṛgaśiras and Punarvasu. Similarly there are differences in other Circles also.]

पौष्णाप्यार्द्राश्लेषामूलाहिर्बुध्न्यवरुणदेवानि ।
मण्डलमेतद्वारुणमस्यापि भवन्ति रूपाणि ॥२०॥

नीलोत्पलालिभिन्नाञ्जनत्विषो मधुररावि्णो बहुलाः ।
तडिदुद्भासितदेहा धाराङ्कुरवर्षिणो जलदाः ॥२१॥

वारुणमर्णवसरिदाश्रितघ्नमतिवृष्टिदं विगतवैरम् ।
गोनर्दचेदिकुकुरान् किरातवैदेहकान् हन्ति ॥२२॥

Varuṇa's Circle is constituted by the seven asterisms, Revatī, Pūrvāṣāḍhā, Ārdrā, Āśleṣā, Mūla, Uttarabhādrapadā and Śatabhiṣaj. Its indications appearing a week before are the following : Huge clouds resembling blue lily, bees and collyrium in colour, rumbling pleasantly, and shining with flashes of lightning, will pour down slender lines of water resembling sharp sprouts. An earthquake of this circle will kill those that are dependent on the seas and rivers; and it will lead to excessive rains. People will also bury the hatchet. It will destroy the Gonardas, Cedis, Kukuras, Kirātas and the people of Videha.

[Cf. गर्ग—

निशायां पश्चिमे भागे निर्घातोल्कामहीचलाः ।
पौष्णाप्यार्द्रोरगा मूलाहिर्बुध्न्यं वरुणं तथा ॥
कम्पो वारुण एभिः स्याच्छृणु तस्यैव लक्षणम् ।
वर्षन्ति जलदास्तत्र नीलाञ्जनचयोपमाः ॥
विद्युद्भासितदेहाश्च मधुरस्वरभूषिताः ।
सप्तमेऽह्नि सम्प्राप्ते कम्पः स्याद्वारुणस्ततः ॥

cf. also पराशर—

"धराभिन्नकेदारपुरनगरप्रबद्धतरुणततजलताक्षुपशष्पसस्यातीसारहिक्काक्षिरोग-
कृदपि च विशेषतः किरातकाश्मीरापरान्तककौकुरेयशौर्यारकचेदिवत्ससैन्धवोदक-
यात्रिकोदधिनदनदीसंश्रितांश्च देशानुपहन्ति ॥"

According to this Sage Varuṇa's Circle consists of only six asterisms where Pūrvāṣāḍhā does not find a place.]

षड्भिर्मासैः कम्पो द्वाभ्यां पाकं च याति निर्घातः ।
अन्यानप्युत्पातान् जगुरन्ये मण्डलैरेतैः ॥२३॥

An earthquake bears fruit in six months, and a portentous thunder in two months. Other sages like Garga include other portents also in the above *Circles* for predicting their effects.

[Other portents are—eclipses, fall of meteors and the like. Their effects are to be judged according to the Maṇḍala or *Circle* in which they occur.

Cf. गर्ग—

निर्घातोल्कामहीकम्पाः स्निग्धगम्भीरनिःस्वनाः ।
मेघाः स्तनितशब्दाश्च सूर्येन्दुग्रहणे तथा ॥
परिवेषेन्द्रचापं च गन्धर्वनगरं तथा ।
मण्डलैरेव बोद्धव्याः शुभाशुभफलप्रदाः ॥

Cf. also the समाससंहिता—

आर्यम्णपूर्वं भचतुष्टयं च शशाङ्कमादित्यमथाश्विनी च ।
वायव्यमेतत्पवनोऽत्र चण्डो मासद्वयेनाशुभदः प्रजानाम् ॥
अजैकपादं बहुला भरण्यो भाग्यं विशाखा गुरुभं मघा च ।
क्षुदग्निशस्त्रामयकोपकारि पक्षैस्त्रिभिर्मण्डलमग्निसंज्ञम् ॥
प्राजापत्यं वैष्णवं मैत्रमैन्द्रं विश्वेशं स्याद्वासवं चाभिजिच्च ।
ऐन्द्रं ह्येतन्मण्डलं सप्तरात्रात्कुर्यात्तोयं हृष्टलोकं प्रशान्तम् ॥
आहिर्बुध्न्यं वारुणं मूलमाप्यं पौष्णं सार्पं मन्मथारीश्वरं च ।
सद्यःपाकं वारुणं नाम शस्तं तोयप्रायं हृष्टलोकं प्रशान्तम् ॥

The author states that the time of fruition of an earthquake is six months, but in his abridged Saṁhitā we find him giving two months for the Wind Circle, three fortnights for the Fire Circle, seven days for Indra's Circle and lastly immediate effect for the last one.]

The following three verses also occur in the समाससंहिता, but they are translated because of their importance.

उल्का हरिश्चन्द्रपुरं रजश्च निर्घातभूकम्पककुप्प्रदाहाः ।
वातोऽतिचण्डो ग्रहणं रवीन्द्वोर्नक्षत्रताराणवैकृतानि ॥२४॥
व्यभ्रे वृष्टिर्वैकृतं वातवृष्टिर्धूमोऽनग्निर्विस्फुलिङ्गार्चिषो वा ।
वन्यं सत्त्वं ग्राममध्ये विशेद्वा रात्रावैन्द्रं कार्मुकं दृश्यते वा ॥२५॥
सन्ध्याविकारः परिवेषखण्डा नद्यः प्रतीपा दिवि तूर्यनादः ।
अन्यच्च यत्स्यात्प्रकृतेः प्रतीपं तन्मण्डलैरेव फलं निगाद्यम् ॥२६॥

Other portents are the following : Meteors, aerial city, dust,

portentous thunder, earthquake, fires in the quarters, furious winds, eclipses of the luminaries, unnatural phenomena in the case of any star or group of stars, rain without clouds, anything unnatural in the sky, excessive rain (or stormy rain), smoke without fire, flames without sparks, entry of wild animals into a village, sight of a rainbow at night, unnatural phenomena at the junctures, broken halos round the Sun or the Moon, contrary flow of rivers, and sounds of musical instruments in the heavens. The effects of any other phenomenon which is unnatural should be predicted on the basis of the above Maṇḍalas or Circles.

[In the second verse चातिवृष्टि is another reading for वातवृष्टि. The middle one is in शालिनी metre and the rest is इन्द्रवज्रा.

According to *Garga* persons in whose natal asterisms earthquakes and such other portents occur, will have troubles. Hence such persons are advised to perform propitiatory rituals with respect to the Deities in whose Maṇḍalas the portents are observed.]

हन्त्यैन्द्रो वायव्यं वायुश्चाप्यैन्द्रमेवमन्योन्यम् ।
वारुणहौतभुजावपि वेलानक्षत्रजाः कम्पाः ॥२७॥

An earthquake taking place in Indra's Circle counteracts one in Wind's Period and *vice versa.* Similarly one of Varuṇa's Circle will undo the effects of one occurring in the Fire-Period and *vice versa.* Thus the earthquakes of particular *periods* and *circles,* as stated above, cancel each other.

[As we have already seen above i.e., verses 3-7 *supra*, the *periods* are of six-hour duration each, while *circles* are constituted by the asterisms. For example, Indra's *period* is the first half of the night while *Wind Circle* comprises the seven stars Uttaraphalgunī (cf. 8-11 *supra*). If an earthquake occurs in the first half of the night and in Uttaraphalgunī or some other star of its group, it would come under the purview of this verse, and they would cancel each other. If both the Velā and Maṇḍala were to belong to the same authority i.e. Deity, the effect would be doubly strong.

In the opinion of *Garga* if an earthquake were connected with two asterisms belonging to two different Maṇḍalas, the *Velā* or *Period* would take precedence.]

प्रथितनरेश्वरमरणव्यसनान्याग्नेयवायुमण्डलयोः ।
क्षुद्भयमरकावृष्टिभिरुपताप्यन्ते जनाश्चापि ॥२८॥

If there be an earthquake in the Fire Circle and Wind Period

or *vice versa* (i.e. Fire Period and Wind Circle), there would be calamities to or death of celebrated monarchs; and people would be tortured by the dread of famine, mortality and drought.

वारुणपौरन्दरयोः सुभिक्षशिवबृष्टिहार्दयो लोके ।
गावोऽतिभूरिपयसो निवृत्तवैराश्च भूपालाः ॥ २६ ॥

Should an earthquake occur in the *Varuṇa Circle* and *Indra Period* or *vice versa*, there would be plenty of food crops, prosperity, rain and joy and contentment in the world. Cows would yield milk in abundance and kings sink their differences.

[Cf. काश्यप—

ऐन्द्रश्चानिलजं हन्ति वायव्यश्चापि शक्रजम् ।
आप्यो हौतभुजं हन्ति चाग्निर्वारुणसम्भवम् ॥
वाय्वग्निमिश्रितो यश्च वेलामण्डलसम्भवः ।
दुर्भिक्षव्याधिरोगैस्तु पीडयन्ते तत्र जन्तवः ।
माहेन्द्रवारुणे यत्र वेलामण्डलसम्भवः ।
सुभिक्षक्षेमधर्माणां तत्र वृष्टिः प्रतिष्ठिता ॥

Cf. also पराशर—

योऽन्यस्मिन्नक्षत्रे भागे चान्यत्र भूचलो भवति ।
स भवेद् व्यामिश्रफलस्तन्मे गदतो निबोध त्वम् ॥
कुरुशाल्वमत्स्यनैषधपुण्ड्रान्ध्रकलिङ्गविन्ध्यपादस्थान् ।
वाय्वाग्नेयः कम्पः सानलजीवान् भजति मैत्र्याम् ॥
प्राच्यशकचीनपह्लवयौधेयकपर्दियक्षवद्गोमान् ।
शरदण्डमगधबन्धकिविनाशनः शक्रवायव्यः ॥
आवन्तिकाः पुलिन्दा विदेहकाश्मीरदरदवासान्ताः ।
बाह्याश्रिताश्च वायव्यवारुणे प्राप्नुयुः पीडाम् ॥
ऐक्ष्वाकवाऽश्मरथ्यान् पटच्चराभीरचीनमरुकुत्सान् ।
ऐन्द्राग्नेयः कम्पो हिनस्ति राज्ञश्च समुदीर्णान् ॥
सरितः सरः समुद्राश्रितांश्च गोनर्दमङ्गनाराज्यम् ।
क्षत्रियगणांश्च हन्यात् कम्पो वरुणाग्निदैवत्यः ॥
काश्याभिसारकाच्युतकच्छद्वीपार्यदेशजाः पुरुषाः ।
गणपूजिताः कुलाग्र्या नृपाश्च वरुणेन्द्रवध्याः स्युः ॥

In the next verse the author speaks of the periods of fruition for other portents ;]

पक्षैश्चतुर्भिरनिलस्त्रिभिरग्निर्दैवराट् च सप्ताहात् ।
सद्यः फलति च वरुणो येषु न कालोऽद्भुतेषूक्तः ॥३०॥

When the time of fruition of the effects of portents or extraordinary happenings such as throbbing of limbs, and the like has not been specified, they will be felt within two months, provided such happenings take place in the *Wind* Circle; within three fortnights, in the *Fire* Circle; within a week, in *Indra*' Circle; and in the course of the same day, in *Varuṇa*'s Circle.

[Next he speaks of the area or distance over which these circles spread their influence.]

चलयति पवनः शतद्वयं शतमनलो दशयोजनान्वितम् ।
सलिलपतिरशीतिसंयुतं कुलिशधरोऽभ्यधिकं च षष्टितः ॥३१॥

An earthquake occurring in the Maṇḍala of Wind shakes the earth to an extent of 200 Yojanas; one of the *Fire* Circle, 110 Yojanas; one of Varuṇa's, 180 Yojanas; and one of Indra's, 160 Yojanas.

[Cf. काश्यप—

वायव्ये मण्डले नित्यं योजनानां शतद्वयम् ।
दशाधिकमथाग्नेय ऐन्द्रे षष्ठ्याधिकं शतम् ॥
शतं चाशीतिसंयुक्तं वारुणे मण्डले चलेत् ॥

The metre is वैतालीय].

त्रिचतुर्थसप्तमदिने मासे पक्षे तथा त्रिपक्षे च ।
यदि भवति भूमिकम्पः प्रधाननृपनाशनो भवति ॥३२॥

Should there be another earthquake on the 3rd, 4th or the 7th day, or at the end of a month, fortnight or three fortnights, it would cause the destruction of celebrated monarchs.

[Cf. गर्ग—

अर्द्धमासे चतुर्थेऽह्नि तृतीये वाथ सप्तमे ।
कस्मात्पुनर्यदा कम्पो मासे सार्द्धे यदापि वा ॥
उत्पद्यते जने यत्र तत्र विन्द्यान्महद्भयम् ॥

f. also पराशर—

स्निग्धस्वनाः प्रदक्षिणानुयायिनोऽम्बुधरा धाराभिषिक्ताः पर्वसु च सर्व एव प्रशस्यन्ते । तीक्ष्णाम्बुवहोऽवनिपतिविग्रहोच्छ्रयाय । त्रिचतुःसप्तरात्रे पक्षमासत्रिपक्षान्तरे प्रततानुकम्पनः प्रवरनरपतिविनाशाय । अपि च शमयन्त्यासप्ताहात् कम्पादिकृतं निमित्तमाश्वेवानिवर्षणोपवासव्रतदीक्षाजप्यहवनानि ॥]

इन्द्रायुधलक्षणाध्यायः ॥३५॥

Chapter XXXV—Signs of Rainbows

सूर्यस्य विविधवर्णाः पवनेन विघट्टिताः कराः साभ्रे ।
वियति धनुःसंस्थाना ये दृश्यन्ते तदिन्द्रधनुः ॥१॥

The multi-coloured rays of the Sun, being dispersed by the wind in a cloudy sky, are seen in the form of a bow which is called the Rainbow.

[Here the author shows his knowledge that the Sunlight is composed of 7 colours, which are called 7 horses figuratively. The clouds act as a prism to disperse the sunlight into its component colour.]

केचिदनन्तकुलोरगनिःश्वासोद्भूतमाहुराचार्याः ।
तद्यायिनां नृपाणामभिमुखमजयावहं भवति ॥२॥

Some Sages like Kāśyapa declare that the rainbow is caused by the breath of the descendants of Ananta, the king of serpents. The rainbow appearing in front of marching kings causes their defeat.

[Here the author alludes to the traditional story about the origin of rainbows. Even the sage *Kāśyapa* refers to his predecessors for this belief :

अनन्तकुलजाता ये पन्नगाः कामरूपिणः ।
तेषां निःश्वाससम्भूतमिन्द्रचापं प्रचक्षते ॥]

अच्छिन्नमवनिगाढं द्युतिमत् स्निग्धं घनं विविधवर्णम् ।
द्विरुदितमनुलोमं च प्रशस्तमम्भः प्रयच्छति च ॥३॥

If a rainbow is unbroken, bright, glossy, thick, multi-coloured and touching the earth at both extremities, and if it appears double and behind persons, it is auspicious, and will yield good rains.

[The expression 'द्विरुदितमनुलोमं च' is interpreted otherwise by other commentators : If two rainbows appear in the same direction, not in opposite directions, the result would be beneficial. Our commentator does not approve of this construction.

Cf. ऋषिपुत्र—

द्विरुत्तरमविच्छिन्नं स्निग्धमिन्द्रायुधं महत् ।
पृष्ठतो विजयाय स्याद्विच्छिन्नं परुषं न तु ॥

also नन्दी—

बहुवर्णमविच्छिन्नं द्विरुन्नतं स्निग्धममरपतिचापम् ।
पश्चात् पार्श्वे वापि प्रयाणकाले रिपुवधाय ॥

also बृहस्पति—

नीलताम्रमविच्छिन्नं द्विगुणं सिद्धमायतम् ।
पृष्ठतः पार्श्वयोर्वापि जयायेन्द्रधनुर्भवेत् ॥

also the मयूरचित्रक of गर्ग—

पूर्वस्यां दिशि सङ्ग्रामे भवतीन्द्रधनुर्यदि ।
पश्चिमे च प्रयातानां जयस्तत्र न संशयः ॥
तेषां प्रवृत्ते सङ्ग्रामे पश्चादिन्द्रधनुर्भवेत् ।
पूर्वेण तु प्रयातानां जयस्तत्र न संशयः ॥
येषां प्रवृत्ते सङ्ग्रामे वामपार्श्वे च पृष्ठतः ।
धनुः प्रादुर्भवेदैन्द्रं जयस्तेषां न संशयः ॥
येषां प्रवृत्ते सङ्ग्रामे पुरस्ताद्दक्षिणेन वा ।
धनुः प्रादुर्भवेदैन्द्रं वधं तेषां विनिर्दिशेत् ॥
पश्चिमे तु दिशो भागे भवतीन्द्रधनुर्यदि ।
समेघगगनं स्निग्धं वैदूर्यविमलद्युति ॥
विद्युच्च निर्मला भाति पूर्वे वायुर्यदा भवेत् ।
सप्तरात्रं महावर्षं निर्दिशेद्दैवचिन्तकः ॥]

विदिगुद्भूतं दिक्स्वामिनाशनं व्यभ्रजं मरककारि ।
पाटलपीतकनीलैः शस्त्राग्निक्षुत्कृता दोषाः ॥४॥

A rainbow that is seen in an intermediate quarter, will destroy the lord of that particular region; one seen in a cloudlesss sky will cause pestilence, and one that is pink, yellow and blue will create troubles from war (weapons), fire and famine respectively.

[The lords of quarters mentioned here are not the planets, but are political functionaries viz. king, prince, leader, emissary, merchant, spy, Brāhmaṇa (twice-born) and master of the royal elephants. Vide LXXXVI-34, *infra.*]

जलमध्येऽनावृष्टिर्भुवि सस्यवधस्तरौ स्थिते व्याधिः ।
वल्मीके शस्त्रभयं निशि सचिववधाय धनुरैन्द्रम् ॥५॥

A rainbow seen in the middle of water leads to drought; on

land, to destruction of crops; on a tree, to diseases; on an ant-hill, to danger from weapons (or war); and at night, to the minister's murder.

[Kālidāsa alludes in his मेघदूत to this phenomenon of a rainbow being observed on the tip of an anthill—"वल्मीकाग्रात्प्रभवति धनुःखण्डमाखण्डलस्य ।"]

वृष्टिं करोत्यवृष्ट्यां वृष्टिं वृष्ट्यां निवारयत्यैन्द्र्याम् ।
पश्चात्सदैव वृष्टिं कुलिशभृतश्चापमाचष्टे ॥६॥

A rainbow seen in the east when there is no rain, will produce rain and *vice versa*; one seen in the west always indicates rain.

चापं मघोनः कुरुते निशायामाखण्डलायां दिशि भूपपीडाम् ।
याम्यापरोदक्प्रभवं निहन्यात्सेनापतिं नायकमन्त्रिणौ च ॥७॥

A rainbow seen at night in the east will cause trouble (ill health) to the king; and in the south, west and north, it will destroy in order the commander-in-chief, a great leader and the minister.

[Cf. काश्यप—

अवृष्टौ वर्षणं कुर्यादैन्द्रीं दिशमुपाश्रितम् ।
पश्चिमायां महद्वर्षं करोतीन्द्रधनुः सदा ॥
रात्रौ चेद् दृश्यते पूर्वे भयं नरपतेर्भवेत् ।
याम्यायां बलमुख्यश्च विनाशमभिगच्छति ॥
पश्चिमायां प्रधानस्य सौम्यायां मन्त्रिणो वधः ।
स्निग्धवर्णैर्घनैः शुभ्रैर्वारुण्यां दिशि दृश्यते ॥
बहूदकं सुभिक्षं च शिवं सस्यप्रदं भवेत् ॥

The metre is उपजाति.]

निशि सुरचापं सितवर्णाद्यं जनयति पीडां द्विजपूर्वाणाम् ।
भवति च यस्यां दिशि तद्देश्यं नरपतिमुख्यं न चिराद्धन्यात् ॥८॥

A rainbow seen at night with white, red, yellow and dark hues causes trouble to Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively. It will also destroy before long the prominent monarch of that region in the particular direction wherein it is sighted.

[The metre is not named in either Piṅgala's or the Vṛttaratnākara. It comes under त्रिष्टुभ् group. Here I have given a new definition and name : रसकरणैः श्रीर्नयसगगैः स्यात्.]

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रजोलक्षणाध्यायः ॥३८॥

Chapter XXXVIII—Indications of Haze

Since Bhaṭṭotpala does not comment upon this chapter, it must have been interpolated after his time.

कथयन्ति पार्थिववधं रजसा घनतिमिरसञ्चयनिभेन ।
अविभाव्यमानगिरिपुरतरवः सर्वा दिशश्छन्नाः ॥१॥

It is said that a king will be killed when all the quarters are covered with dust, resembling the mass of pitch darkness, and making the mountains, cities and trees indistinguishable.

यस्यां दिशि धूमचयः प्राक् प्रभवति नाशमेति वा यस्याम् ।
आगच्छति सप्ताहात् तत्रैव भयं न सन्देहः ॥२॥

There will undoubtedly be danger within a week to that quarter wherein a mass of smoke appears at the first or disappears.

श्वेते रजोघनौघे पीडा स्यान्मन्त्रिजनपदानां च ।
न चिरात्प्रकोपमुपयाति शस्त्रमतिसङ्कुला सिद्धिः ॥३॥

When the mass of cloud-like dust is white, there is trouble in store for ministers and the people alike, and before long there will be a great clash of arms, and normalcy and peace will be restored after a good deal of confusion and suffering.

अर्कोदये विजृम्भति यदि दिनमेकं दिनद्वयं वापि ।
स्थगयन्निव गगनतलं भयमत्युग्रं निवेदयति ॥४॥

Dust appearing prominently, blocking as it were, the entire sky at sunrise for a whole day or two continuously, augurs terrible disaster.

अनवरतसञ्चयवहं रजनीमेकां प्रधाननृपहन्तृ ।
क्षेमाय च शेषाणां विचक्षणानां नरेन्द्राणाम् ॥५॥

Dust appearing in a mass throughout a night tends to the death of a leading king, but confers prosperity on other clever kings.

रजनीद्वयं विसर्पति यस्मिन् राष्ट्रे रजोघनं बहुलम् ।
परचक्रस्यागमनं तस्मिन्नपि सन्निबोद्धव्यम् ॥६॥

When a thick cloud of dust spreads over a kingdom for two nights continuously, it should be understood that the country will be the victim of foreign aggression.

निपतति रजनीत्रितय चतुष्कमप्यन्नरसविनाशाय ।
राज्ञां सैन्यक्षोभो रजसि भवेत् पञ्चरात्रभवे ॥७॥

If dust falls continuously for three or even four nights, food grains and liquids or juicy substances will be destroyed; and if for five nights, there will be mutiny in the armies of kings.

केत्वाद्युदयविमुक्तं यदा रजो भवति तीव्रभयदायि ।
शिशिरादन्यत्रर्तौ फलमविकलमाहुराचार्याः ॥८॥

Dust presages extreme danger only when it is not accompanied by the rise of Ketus etc. The sages have declared that the effects would be fully felt only in seasons other than winter.

[Here the interpolator puts the seal of authority by alluding to the opinion of the *ācāryas*.]

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द्रव्यनिश्चयाध्यायः ॥४१॥

Chapter XLI—Classification of Substances

ये येषां द्रव्याणामधिपतयो राशयः समुद्दिष्टाः ।
मुनिभिः शुभाशुभार्थं तानागमतः प्रवक्ष्यामि ॥१॥

I shall now expound, on the authority of the Śāstras, the different Zodiacal Signs that have been declared by ancient Sages (like Kāśyapa) as the rulers of different substances, so that their good and bad effects (on prices etc.) may be understood.

[From the commentary it is clear that Sage Kāśyapa had treated of the subject of commodities and price fluctuations. For this purpose the ancients had allotted different substances to the different Signs of the Zodiac. If the concerned Sign is unafflicted, but well-aspected, the articles will be available in plenty and also fetch good prices.]

वस्त्राविककुतुपानां मसूरगोधूमरालकयवानाम् ।
स्थलसम्भवौषधीनां कनकस्य च कीर्तितो मेषः ॥२॥

Sign Aries is considered to rule over cloths, sheep's wool, clothes made of goat's hair, lentils, wheat, resin, barley, herbs growing on land, and gold.

[Cf. काश्यप—

मेषे सुवर्णस्थलजा गोधूमाजाविकास्तथा ।
ग्रहवर्णर्क्षसंयोगे शोभने सफलं भवेत् ॥]

गवि वस्त्रकुसुमगोधूमशालियवमहिषसुरभितनयाः स्युः ।
मिथुनेऽपि धान्यशारदवल्लीशालूककार्पासाः ॥३॥

Sign Taurus controls cloths, flowers, wheat, rice, barley, buffaloes and bullocks. Gemini presides over corn, autumnal creepers like grape vines, lily bulbs and cotton.

[Cf. काश्यप—

वृषे महिषगोवस्त्रशालयः पुष्पसम्भवाः ।
मिथुने धान्यशालूकवल्यः कार्पासशारदम् ॥]

कर्किणि कोद्रवकदलीदूर्वाफलकन्दपत्रचोचानि ।
सिंहे तुषधान्यरसाः सिंहादीनां त्वचः सगुडाः ॥४॥

Sign Cancer rules over paspalum, bananas, Dūrvā grass, fruits, bulbs, fragrant leaves and woody cassia (or cocoanut ?). Sign Leo controls husk-grains, juices, skins of lions etc. and jaggery.

[Cf. काश्यप—

कर्कटे फलदूर्वाश्च कोद्रवः कदली तथा ।
सिंहे धान्यं सर्वरसाः सिंहादीनां त्वचो गुडाः ॥]

षष्ठेऽतसीकलायाः कुलत्थगोधूममुद्गनिष्पावाः ।
सप्तमराशौ माषा यवगोधूमाः ससर्षपाश्चैव ॥५॥

Sign Virgo owns Atasī (common flax), Kalāya corn (peas ?), horse-gram, wheat, green gram and leguminous seeds. Sign Libra rules over black gram, barley, wheat and mustard.

[Cf. काश्यप—

कन्यायां मुद्गनीवारकुलत्थाः सकला यवाः ।
तुले तु यवगोधूममाषाः सिद्धार्थकास्तथा ॥]

अष्टमराशाविक्षुः सैक्यं लोहान्यजाविकं चापि ।
नवमे तु तुरगलवणाम्बरास्त्रतिलधान्यमूलानि ॥६॥

Sign Scorpio owns sugarcane, whatever grows being watered, such as fruits of creepers, iron or bell-metal and goats' and sheep's wool. Sign Sagittarius has horses, salt, weapons, sesamum, corn and roots.

[Cf. काश्यप—

अलिनीक्षुरसं सैक्यमाजं लोहं सकांस्यकम् ।
धान्यं धनुषि वस्त्राणि लवणं तुरगास्तथा ॥]

मकरे तरुगुल्माद्यं सैक्येक्षुसुवर्णकृष्णलोहानि ।
कुम्भे सलिलजफलकुसुमरत्नचित्राणि रूपाणि ॥७॥

Sign Capricorn presides over the shrubs, creepers etc., whatever grows as a result of watering, sugarcane, gold and black metal i.e. iron. Aquarius rules over water-products, fruits, flowers, gems and brilliant things.

[Cf. काश्यप—

मकरे तु सस्यसीसं च सुवर्णगुडधातुजम् ।
कुम्भे कुसुमचित्राणि हंसाश्च जलजास्तथा ॥]

मीने कपालसम्भवरत्नान्यम्बूद्भवानि वज्राणि ।
स्नेहाश्च नैकरूपा व्याख्याता मत्स्यजातं च ॥८॥

Sign Pisces controls such gems as come from testaceous animals, e.g. from the pearl oyster, water-products, diamonds, oils of various kinds, fishes and fish-products.

[Cf. काश्यप—

पद्ममुक्ताफलादीनां द्रव्याणां मीन ईश्वरः ॥]

राशेश्चतुर्दशार्थायसप्तनवपञ्चमस्थितो जीवः ।
द्व्येकादशदशपञ्चाष्टमेषु शशिजश्च वृद्धिकरः ॥९॥
षट्सप्तमगो हानिं वृद्धिं शुक्रः करोति शेषेषु ।
सञ्चयसस्थाः क्रूराः शुभदाः शेषेषु हानिकराः ॥१०॥

Jupiter occupying the 4th, 10th, 2nd, 11th, 7th, 9th or 5th house from the Sign promotes the interests of those objects that are allotted to that Sign. So does Mercury while occupying the 2nd, 11th, 10th, 5th or 8th house from the concerned Sign. Venus tenanting the 6th and 7th houses from a Sign destroys its objects, while in the rest he promotes their progress. Malefics in the 3rd, 6th, 10th and 11th houses from the concerned Sign prove beneficial while in the rest, harmful.

[Cf.

चतुःसप्तद्विपञ्चस्थो नवदिग्रुद्रगो गुरुः ।
यस्य राशेस्तदुक्तानां द्रव्याणां वृद्धिदः स्मृतः ।
शुक्रः षट्सप्तमस्थो वा हानिकृद्वृद्धिदोऽन्यगः ।
द्व्येकादशदशार्थाष्टसंस्थितः शशिजः शुभः ॥
पापास्तूपचयस्थाश्च वृद्धिं कुर्वन्ति नान्यथा ॥]

राशेर्यस्य क्रूराः पीडास्थानेषु संस्थिता बलिनः ।
तत्प्रोक्तद्रव्याणां महार्घता दुर्लभत्वं च ॥११॥

If strong malefics occupy the Apacaya houses (other than the 3rd, 6th, 10th and 11th) with respect to a particular Sign, the objects assigned to that Sign would become very costly and scarce.

[Cf. काश्यप—

राशेरनिष्टस्थानेषु पापाश्च सबलाः स्थिताः ।
तद्द्रव्याणां नाशकरा दुर्लभास्ते भवन्ति हि ॥]

इष्टस्थाने सौम्या बलिनो येषां भवन्ति राशीनाम् ।
तद्द्रव्याणां वृद्धिः सामर्घ्यं वल्लभत्वं च ॥१२॥

Those articles whose ruling Signs have strong benefics occupying auspicious Signs therefrom, will thrive well, fetch good prices and have great demand.

[For the Iṣṭasthānas for the different benefics *vide* verses 9-10 *supra*.

Cf. काश्यप—

इष्टस्थाने स्थिताः सौम्या बलिनो येषु राशिषु ।
भवन्ति तद्भवानां च द्रव्याणां शुभदाः स्मृताः ॥]

गोचरपीडायामपि राशिर्बलिभिः शुभग्रहैर्दृष्टः ।
पीडां न करोति तथा क्रूरैरेवं विपर्यासः ॥१३॥

Even though a Sign is afflicted by the unfavourable transits therefrom of the benefics, yet no harm would come to the objects governed by it, provided it is aspected by strong benefics. However, the result would be utterly bad if under the unfavourable transits of benefics the Sign be aspected by strong malefics.

[The *Gocarapīḍā* or transit-affliction mentioned here refers to the benefics occupying houses other than those mentioned in verses 9 and 10. These benefics may aspect the Sign, though they themselves may be posited in unfavourable houses. The result of this aspect must do some good at least.]

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अर्घकाण्डाध्यायः ॥४२॥

Chapter XLII—Fluctuation of Prices

अतिवृष्ट्युल्कादण्डान् परिवेषग्रहणपरिधिपूर्वांश्च ।
दृष्ट्वाऽमावास्यायामुत्पातान् पौर्णमास्यां च ॥१॥
ब्रूयादर्घविशेषान् प्रतिमासं राशिषु क्रमात्सूर्ये ।
अन्यतिथावुत्पाता ये ते डमरार्तये राज्ञाम् ॥२॥

By observing excessive rain, meteor, Rod, halo, eclipse, mock-sun and such other portents on the new-Moon and full-Moon days and also at the Sun's entrance into a new Sign of the Zodiac every month, one should predict fluctuations in the prices of commodities. These portents observed on other days forebode sufferings to kings through wars or bloodshed.

[There are many technical terms in this verse. For Ulkā, Daṇḍa, Pariveṣa and Paridhi see ch. XXXIII-8; XXX-16; XXXIV-1 and XXXVII-1 respectively. From this verse it is clear that the prospects of prices have to be determined through the phenomena occurring on the three critical days viz. new Moon, full Moon and the Sun's entry into a new Sign of the Zodiac. In fact this chapter and the previous two are to be read together for a complete understanding of the prospects for crops and their prices. We find the same sage Kāśyapa being quoted as authority on this subject.

Cf. काश्यप—

उल्कातिवृष्टिर्ग्रहणे सूर्येन्द्वोः परिवेषणम् ।
प्रतिसूर्यादयो येऽन्ये पक्षमासान्तसङ्क्षये ॥
तिथौ निरीक्ष्य चोत्पातान्ब्रूयाल्लोके शुभाशुभम् ।
सुभिक्षदुर्भिक्षकृतान् विशेषोऽत्र विचारतः ॥
प्रतिमासं विधानज्ञो नान्यस्मिन् दिवसे वदेत् ।
अन्यत्र ये भवन्त्येते ते सर्वे नृपदोषदाः ॥]

मेषोपगते सूर्ये ग्रीष्मजधान्यस्य सङ्ग्रहं कृत्वा ।
वनमूलफलस्य वृषे चतुर्थमासे तयोर्लाभः ॥३॥

When the Sun enters Sign Aries one should observe the portents mentioned above, as well as on the Full-Moon and New Moon days, and collect or buy summer corn. He would earn much profit by selling the corn in the fourth month. In the case of forest roots and fruits the observation should be made when the Sun enters Sign Taurus.

मिथुनस्थे सर्वरसान् धान्यानि च सङ्ग्रहं समुपनीय ।
षष्ठे मासे विपुलं विक्रेता प्राप्नुयाल्लाभम् ॥४॥

If one collects all kinds of juice (or juicy things or the six varieties of taste) and corn when the Sun is in Sign Gemini, after observing the portents, and sells them in the sixth month, he will make large profits.

कर्किण्यर्के मधुगन्धतैलघृतफाणितानि विनिधाय ।
द्विगुणा द्वितीयमासे लब्धिर्हीनाधिके छेदः ॥५॥

Similarly one should store up honey, perfumes, oils, ghee and treacle, when the Sun is in Cancer, and sell them in the second month. He will then make cent per cent profit. He will sustain loss if the selling time exceeds or falls short of that period.

सिंहे सुवर्णमणिचर्मवर्मशस्त्राणि मौक्तिकं रजतम् ।
पञ्चममासे लब्धिर्विक्रेतुरतोऽन्यथा छेदः ॥६॥

One should store up gold, gems, skins, armours, weapons, pearls and silver when the Sun is in Leo, and sell them in the 5th month in order to get good profits. Otherwise he will sustain loss.

कन्यागते दिनकरे चामरखरकरभवाजिनां क्रेता ।
षष्ठे मासे द्विगुणं लाभमवाप्नोति विक्रीणन् ॥७॥

If one buys chowries, donkeys, camels and horses when the Sun is in Virgo and sells them in the sixth month, he will get an equal amount as profit.

तौलिनि तान्तवभाण्डं मणिकम्बलकाचपीतकुसुमानि ।
आदद्याद्धान्यानि च वर्षार्द्धाद्द्विगुणिता वृद्धिः ॥८॥

If one should buy cotton cloths, gems, blankets, glass, yellow flowers and corn, when the Sun is in Libra, and sell them in six months, he would make hundred per cent profit.

वृश्चिकसंस्थे सवितरि फलकन्दकमूलविविधरत्नानि ।
वर्षद्वयमुषितानि द्विगुण लाभं प्रयच्छन्ति ॥९॥

One should hoard fruits, bulbs, roots and varieties of gems for two years having secured them during the Sun's transit through Scorpio, and then sell them to get a profit equal to their price.

चापगते गृह्णीयात्कुङ्कुमशङ्खप्रवालकाचानि ।
मुक्ताफलानि च ततो वर्षार्द्धाद् द्विगुणतां यान्ति ॥१०॥

One should buy saffron, conch shell, corals, glass and pearls when the Sun is situated in Sign Sagittarius, and sell them in six months. Then he would get double the amount invested.

मृगघटसंस्थे सवितरि गृह्णीयाल्लोहभाण्डधान्यानि ।
स्थित्वा मासं दद्याल्लाभार्थी द्विगुणमाप्नोति ॥११॥

When the Sun tenants Capricorn or Aquarius one wishing for profit should buy and keep metallic (or iron) vessels and grains and sell them after a month. He would then get double the amount invested.

सवितरि झषमुपयाते मूलफलं कन्दभाण्डरत्नानि ।
संस्थाप्य वत्सरार्द्धं लाभकमिष्टं समाप्नोति ॥१२॥

One should collect roots, fruits, bulbs, vessels and gems when the Sun has entered Sign Pisces, and sell them after six months. He would then get as much profit as he desires.

राशौ राशौ यस्मिन् शिशिरमयूखः सहस्रकिरणो वा ।
युक्तोऽधिमित्रदृष्टस्तत्रायं लाभको दिष्टः ॥१३॥

Profits mentioned above should be declared only when the Sun or the Moon occupying any of the zodiacal Signs is conjoined with or aspected by very friendly planets.

[The commentator is thrown off his guard by the expression, *Adhimitra*, which usually means a planet that is friendly both naturally and temporarily. But in this context it cannot mean any thing other than '*a strong friend*'. For, a temporary friend can neither aspect nor conjoin with a planet, except, of course, Mars aspecting from the 10th and Saturn from the 11th house. In the case of the Sun, Mars can be the friend aspecting him, but he is a malefic. I feel that more than the aspect etc. of friendly planets there should be the aspect etc. of strong benefics.

Cf. काश्यप—

राशौ राशौ स्थितः सूर्यः शशी वा मित्रसंयुतः ।
अधिमित्रेण सन्दृष्टो यथा लाभप्रदः स्मृतः ॥]

सवितृसहितः सम्पूर्णो वा शुभैर्युतवीक्षितः
शिशिरकिरणः सद्योऽर्घस्य प्रवृद्धिकरः स्मृतः ।
अशुभसहितः सन्दृष्टो वा हिनस्त्यथवा रविः
प्रतिगृहगतान् भावान् बुद्ध्वा वदेत्सदसत्फलम् ॥१४॥

The Moon, full or in conjunction with the Sun (on New Moon day) being conjoined with and (or) aspected by benefics, promotes immediately the prices of articles belonging to the particular Sign occupied by her. Similarly, the Sun conjoined with and (or) aspected by malefics, destroys the prices of commodities belonging to that Sign. Thus should one make predictions, good and bad, regarding the price of materials, having duly comprehended the objects belonging to the several Signs of the Zodiac.

[It is understood here that the prices will slump down, if the Moon in either situation is conjoined with or aspected by malefics.

Cf. काश्यप—

अत्रार्कशशिनौ सौम्यैः संयुक्तौ वा निरीक्षितौ ।
शुभग्रहस्थानगतौ सद्योऽर्घस्य विवृद्धिदौ ॥
विपरीतस्थितावेतौ पापयुक्तौ निरीक्षितौ ।
अर्घहानिकरौ प्रोक्तौ मिश्रितौ मध्यमौ स्मृतौ ॥

Here the Sage lays down one more condition for rise in price i.e. the luminary should be in the house of a benefic.

The metre is हरिणी].

It should be remembered that the army mentioned here is not a real one, but an apparent one formed by a peculiar arrangement of the clouds.

The metre is an unnamed variety of त्रिष्टुभ् got by replacing the penultimate long syllable by a short one in the उपस्थिता metre.]

शस्ता शान्तद्विजमृगघुष्टा सन्ध्या स्निग्धा मृदुपवना च ।
पांसुध्वस्ता जनपदनाशं धत्ते रूक्षा रुधिरनिभा च ॥२७॥

A twilight is laudable if it is clear, has gentle breeze blowing and is resounding with the pleasant cries of birds and beasts, not facing the Sun; while one vitiated by dust, rough or red-coloured, will bring about the destruction of the country.

[*Vide* XXX. 3, 5, 7. The metre is मत्ता.]

यद्विस्तरेण कथितं मुनिभिस्तदस्मिन्
सर्वं मया निगदितं पुनरुक्तवर्जम् ।
श्रुत्वापि कोकिलरुतं बलिभुग्विरौति
यत्तत्स्वभावकृतमस्य पिकं न जेतुम् ॥२८॥

Whatever had been expounded in great detail by ancient Sages like Garga has all been explained here by me without committing the fault of repetition. That the crow caws even after hearing the sweet warbling of the cuckoo, is entirely its natural trait and is not done with the idea of defeating the cuckoo.

[This is excellent poetry containing the figure अर्थान्तरन्यास, following in the footsteps of great masters like Kālidāsa. Here the author reveals his humility and eligibility to summarize the ancient teaching in his own humble way. This reminds us of Kālidāsa's statement :

अथवा कृतवाग्द्वारे वंशेऽस्मिन्पूर्वसूरिभिः ।
मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः ॥
(रघु. I. 4)

Similarly a later poet, Bhoja, says in his चम्पूरामायण—"किं तर्पणं न विदधाति नरः पितॄणाम् ।"

The metre is वसन्ततिलका.]

Mr. Chidambara Iyer has quoted in his translation of this work some material coming under the purview of Saṁhitā, from some source. I requote the same for the benefit of readers :

There will be famine as long as the course of Jupiter and that of Saturn lie through the end of the signs Meṣa and Vṛścika and through the middle of Vṛṣabha and Siṁha.

During the period when Jupiter and Saturn occupy a single sign of the Zodiac, there would be pestilence, cholera and death among the people.

As long as Jupiter and Venus continue together in a state of disappearance, mankind will suffer from devils, diseases, thieves and enemies.

If the course of Saturn or the retrograde motion of Mars should lie through the signs of Dhanus, Meṣa, Vṛṣabha, Mīna or Siṁha, there would be such deaths among men and animals that only a third of mankind, of elephants, horses, cows and other animals, of birds and of creatures of water would survive.

If the motion of Mars should be an accelerated one, therd would be fear from destructive fires; if he should retrograde and enter another sign, the people would suffer from heat and many families would suffer, and if his course should be through a sign longer than the calculated period, there would be drought in the land and rulers will be at war.

If Jupiter should retrograde or if h's motion should be an accelerated one, and if in this state he should enter another sign, the rivers would not be full; the kings would lose their glory and suffer from diseases.

If Saturn should, after a long direct course, begin to retrograde or have an accelerated motion and in this state enter another sign, there would be diseases, famine and drought in the land and vehicles will suffer destruction.

If, when Jupiter should enter another sign when in his accelerated motion, Saturn should be in his slow motion, Venus should have disappeared, and Mercury should have reappeared, the country would perish.

If Saturn, Mars and Jupiter should be within sight of each other, men with their children would suffer from hunger and from weapons.

If, while the course of the Sun lies through the end of the signs Vṛṣabha, Mithuna, Vṛścika and Siṁha, Jupiter and Mars should be in conjunction with it, mankind would suffer from famine, and the deaths would be so many that in the cremation grounds of villages and towns, Piśācas might be seen with hundreds of dead bodies in their mouths.

If two, three or four planets should meet together, people would suffer from death and famine. If five planets should meet,

there would also be famine; if six, the chief ruler would run away from his kingdom, and if seven, humanity would come to an end.

If the course of Mars and Saturn through the signs of Karkaṭaka, Siṁha and Mīna should be retrograde or re-retrograde, there would be much suffering on earth. There would also be a scarcity of water and wars in the land; grains would be destroyed and mankind would suffer from robbers.

If Saturn and Rāhu should meet, crops would be injured; commodity would become scarce; husbands and wives would be at strife, there would be drought and famine in the land; cows would suffer death and men would become exceedingly lazy.

If the course of the Sun and the Moon, both of brilliant discs, should lie through the seven asterisms from Kṛttikā, Madhyadeśa would suffer miseries.

If the course of the Sun, the Moon, Mars and Venus should lie through the seven asterisms from Maghā, there would be grief and disease among men and the God of Death would be busy in his wide work of destruction in the southern countries.

If the course of Jupiter, the Moon and Mercury, all of brilliant discs, should lie through the seven asterisms from Anurādhā, the western countries, as far as the sea, as well as the western sea itself with its creatures would suffer miseries.

If the course of the Sun, Venus and Mars should lie through the seven asterisms from Śraviṣṭhā, the northern countries would suffer miseries.

If the benefic planets should appear of the colour of gold, the Brahmins, the Kṣatriyas, the Vaiśyas and the Śūdras would all attend to their respective duties and would become happy.

पिटकलक्षणम् ॥५२॥

Chapter LII—Characteristics of Pimples

[This too is supposed to be a spurious chapter. However, Bhaṭṭotpala comments upon it.]

सितरक्तपीतकृष्णा विप्रादीनां क्रमेण पिटका ये ।
ते क्रमशः प्रोक्तफला वर्णानां नाग्रजातानाम् ॥१॥

For the four classes of people beginning with the Brāhmaṇas pimples will be auspicious, if they are in order white, red, yellow and black in colour. These colours are beneficial for the respective classes as well as for those that are below and not for those above them. In other words, a white pimple is good for Brāhmaṇas; white and red for Kṣatriyas; white, red and yellow for Vaiśyas; and white, red, yellow and black for Śūdras.

सुस्निग्धव्यक्तशोभाः शिरसि धनचयं मूर्ध्नि सौभाग्यमारा-
द्दौर्भाग्यं भ्रूयुगोत्थाः प्रियजनघटनामाशु दुःशीलतां च ।
तन्मध्योत्थाश्च शोकं नयनपुटगता नेत्रयोरिष्टदृष्टिं
प्रव्रज्यां शङ्खदेशेऽश्रुजलनिपतनस्थानगा रान्ति चिन्ताम् ॥२॥

Pimples that are glossy and of clear lustre, on the head indicate vast wealth; on the back of the face (i.e. near the hair), good fortune or happiness in the near future; on the two brows, misfortune; in the middle of the brows, meeting with beloved person very soon and bad conduct; on the eye-lids, grief; on the eyes, sight of friends; on the frontal bone, renunciation; and in the area where tears fall down, worries.

[Cf. पराशर—

अथ पिटकाः सितरक्तपीतकृष्णा द्विजादीनां वर्णानां क्रमात् स्थानवर्णविशेषणोत्तरोत्तरफलदा भवन्ति । तत्र मूर्ध्नि सुव्यक्तः सुस्निग्धः सुवर्णोऽभिषेकागमनं कुर्यात् । शिरसि धनागमम् । केशान्ते सौभाग्यम् । ललाटे धनसञ्चयम् । भ्रुवोर्दौर्भाग्यम् । सङ्गमे दौःशील्यमिष्टसङ्गमं च । नेत्रपुटयोः शोकम् । नेत्रयोरिष्टदर्शनम् । शङ्खदेशे प्रव्रज्याम् । चिन्तामश्रुपाते ॥

The metre is स्रग्धरा.]

घ्राणगण्डे वसनसुतदाश्चौष्ठयोरन्नलाभं
कुर्युस्तद्वच्चिबुकतलगा भूरि वित्तं ललाटे ।
हन्वोरेवं गलकृतपदा भूषणान्यन्नपाने
श्रोत्रे तद्भूषणगणमपि ज्ञानमात्मस्वरूपम् ॥३॥

Pimples on the nose and temples bestow clothes and children respectively ; on the lips, good food ; on the lower part of the chin, the same thing i.e. food ; on the forehead, plenty of money ; on the two sides of the jaw-bone, the same result i.e. much wealth ; on the neck, ornaments, good food and drinks ; on the ears, a number of ear-ornaments as well as spiritual knowledge.

[Cf पराशर—

गण्डे सुतलाभम् । नासावशे वस्त्रलाभम् । चिबुकाधरेष्वोष्ठाधरेष्वन्नम् । अभिहन्वोर्धनागमम् । गले चान्नपानमाभरणं च । शिरःसन्धौ ग्रीवायां चोपघातं शस्त्रेण, कर्णयोस्तद्भूषणमात्मश्रवणं च ॥

The metre is मन्दाक्रान्ता.]

शिरःसन्धिग्रीवाहृदयकुचपार्श्वोरसि गता
अयोघातं घातं सुततनयलाभं शुचमपि ।
प्रियप्राप्तिं स्कन्धेऽप्यटनमथ भिक्षार्थमसकृ-
द्विनाशं कक्षोत्था विदधति धनानां बहुमुखम् ॥४॥

Pimples on the joint of the head cause a hurt from an iron instrument , on the neck, blows ; on the heart and breasts, birth of son ; on the sides, grief ; on the chest, attainment of desired objects; on the shoulders, frequent roamings for begging alms ; and in the armpits, loss of wealth in various ways.

[The metre is शिखरिणी.]

दुःखशत्रुनिचयस्य विनाशं पृष्ठबाहुयुगजा रचयन्ति ।
संयमं च मणिबन्धनजाता भूषणाद्यमुपबाहुयुगोत्थाः ॥५॥

Pimples appearing on the back lead to the destruction of all miseries ; on the arms, to the annihilation of all enemies ; those on the wrists, to restraint or arrest ; and those near the arms, to the acquisition of ornaments and the like.

[विघातं is another reading for विनाशं in the first line. Utpala interprets the last word as "आभरणवस्त्रान्नदानं कुर्वन्ति ।"

Cf. पराशर—

पार्श्वयोः शोकम् । उरसीष्टसङ्गमम् । स्कन्धयोर्भैक्ष्यचर्याम् । कक्षयोरर्थक्षयम् । हृत्स्तनयोः पुत्रलाभम् । पृष्ठे दुःखशमनम् । अरिविनाशं बाह्वोः । प्रबाह्वोराभरणम् । मणिबन्धने नियमनम् ॥

The metre is स्वागता.]

धनाप्ति सौभाग्यं शुचमपि कराङ्गुल्युदरगाः
सुपानान्नं नाभौ तदध इह चौरैर्धनहृतिम् ।
धनं धान्यं वस्तौ युवतिमथ मेढ्रे सुतनयान्
धनं सौभाग्यं वा गुदवृषणजाता विदधति ॥६॥

Those appearing on the hands, fingers and stomach cause attainment of wealth, good fortune and splendour, and grief respectively ; on the navel, excellent food and drink ; those beneath the navel, loss of wealth by theft ; on the pelvis, wealth and corn ; on the penis, getting a young wife and good sons ; on the anus, wealth ; and on the testicles, fortune and an attractive personality.

[Cf. पराशर—

पाणौ धनागमम् । सौभाग्यमङ्गुलिषु । शोकमुदरे । अन्नपानावाप्ति च नाभौ । चोरैरर्थहरणं तदधरे । धनधान्यावाप्ति वस्तौ । सौभाग्यमर्थलाभं च वृषणयोः । पुत्रजन्म स्त्रीलाभं मेहने । गुदे सौभाग्यम् ॥

The metre is शिखरिणी.]

ऊर्वोर्यानाङ्गनालाभं जान्वोः शत्रुजनात् क्षतिम् ।
शस्त्रेण जङ्घयोर्गुल्फेऽध्वबन्धक्लेशदायिनः ॥७॥

Pimples on the thighs augur the acquisition of vehicles and a wife ; on the knees, loss (or trouble) on account of enemies; on the shanks, hurt from weapons ; and on the ankles, suffering through wandering and imprisonment.

[Cf. पराशर—

यानाङ्गनालाभमूर्वोः । जान्वोरुपरि रिपुघातम् । शस्त्रेण विनाशं जङ्घयोर्गुल्फयोरध्वबन्धपरिक्लेशागमः ।

Both the author of this section and the sage use the word जानु, which is in neuter, in another gender.

The metre is श्लोक.]

स्फिक्पार्ष्णिपादजाता धननाशागम्यगमनमध्वानम् ।
बन्धनमङ्गुलिनिचयेऽङ्गुष्ठे च ज्ञातिलोकतः पूजाम् ॥८॥

Pimples on the buttocks, heels and feet cause loss of wealth, illicit cohabitation (especially with a forbidden person), and long

travelling respectively ; on the toes, imprisonment ; and on the big toe, respect of kinsmen.

[The word अङ्गुलिनिचये in the second line has been translated by me as 'on the toes' and *not* as 'on the fingers', because the author has already given the effect of pimples appearing on the fingers in verse 6, as सौभाग्य. Consistently have I translated अङ्गुष्ठ as पादाङ्गुष्ठ i.e., big toe.

Cf. पराशर—

स्फिजोरर्थहरणम् । पार्ष्ण्योरगम्यगमनम् । पादयोरध्वगमनम् । नियमनमङ्गुल्याम् । अङ्गुष्ठेन जातिपूजाम् ॥]

उत्पातगण्डपिटका दक्षिणतो वामतस्त्वभीघाताः ।
धन्या भवन्ति पुंसां तद्विपरीताश्च नारीणाम् ॥९॥

Throbbing, inflammations or boils and pimples appearing on the right side of the body and blows on the left side are auspicious for men, while the same on the opposite side are good for women i.e. throbbing etc., on the left side, and impacts on the right.

इति पिटकविभागः प्रोक्त आमूर्धतोऽयं
व्रणतिलकविभागोऽप्येवमेव प्रकल्प्यः ।
भवति मशकलक्ष्मावर्तजन्मापि तद्व-
न्निगदितफलकारि प्राणिनां देहसंस्थम् ॥१०॥

Thus have I analyzed the effects of pimples on all the parts of the body from head to foot. In the same manner should ulcers and moles be classified. Moles, special marks and hairy circles too appearing on the limbs of human beings produce likewise the results enumerated above.

[Readers can apply the principles enunciated in this chapter to other marks such as moles and hairy circles.

The metre is मालिनी.]